Seuen Sobs of a Sor-
rowfull Soule for
Sinne:

Comprehending
those seuen Psalmes of the
Princelie Prophet DAVID,
commonlie called Pœnitenti-
all; framed into a forme of fami-
liar praiers, and reduced into meeter
by WILLIAM HVNNIS,
one of the Gentlemen of his Maiesties
honourable Chappell, and
maister to the children
of the same.

Whereunto are also annexed
his Handfull of Honysuckles;
the Poore Widowes Mite; *A Dia-*
log betweene Christ and a sin-
ner; *diuers godlie and pitifie ditties*,
with a Christian confession of
and to the Trinitie; *new-*
lie printed and
augmen-
ted.

1587.

BRITISH MUSEUM

To the right Honourable and *Vertuous Ladie, Francis, Counteſſe of* Suſſex, and one of the Ladies of hir Ma*ieſties moſt Honourable priuie chamber: W.* Hunnis wiſheth increaſe of vertue and ho*nour, with long life, proſperous health,* godlie feare, firme faith, and aſſured hope in the Almightie.

THe proofe of your Ladiſhips vertue hath emboldened me to ſet foorth this litle worke vnder your honourable defenſe. And although a fault by me is committed, in making you patroneſſe of ſo ſlender a peece without your knowledge, yet hoping vpon your honourable courteſie, which rather reſpecteth the mind of the giuer, than the worthines of the gift; & poizing the giuers deſire to pleaſe and zeale to profit, more than the qualitie of the offenſe, I doo aſſure my ſelfe to be remitted of the treſpaſſe; which maketh me thinke my trauell not onelie ſweet, but alſo verie richlie recompenſed.

Your Ladiſhips to command
William Hunnis.

The authour to his *Booke.*

PAsse foorth my booke into the hands
and view of ſundrie men:
Humble thy ſelfe, declare thy name
who thee thus clad, and when.
And bluſh not at the frumps of ſome,
ne feare at others frowne;
More rich thou art in thred bare cote,
than ſome in ſilken gowne.
And giue them all to vnderſtand,
from whenſe thou firſt didſt ſpring,
How thou waſt foſtred in the breſt
and boſome of a king.
And ſo (perhaps) ſome worthie wight
will ſhape thee rich araie,
And ſet thee foorth as thou deſeru'ſt
with coſtlie iewels gaie.
Behaue thy ſelfe in ſuch good ſort,
if poſſible maie bee,
That euerie one maie thee embrace,
and wiſh well vnto mee.

Vale.

The booke to his Readers.

Good freends with fauor mee peruse,
halfe naked though I bee,
Or not attird so gallantlie,
as you desire to see.
Yet this from me your selues assure,
such substance here to find,
As shall bring hope vnto the hart,
and comfort to the mind.
Oft vnder short and simple weed,
such vertue may be found,
As vnder pall of purple hew
that traileth on the ground.
I being good, am not the woorse,
though clothing mine be bad,
He that bestowd the same on me,
did giue the best he had.
In whose behalfe I humblie praie,
and for my selfe also,
You would vouchsafe to mend those faults,
that in my core ye kno.

Vale.

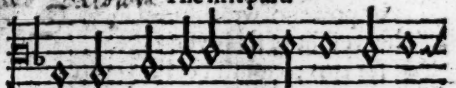
Psalme 150. *verse.* 3. *and* 6.

¶ Praise him in the sound of the trumpet: praise him vpon the lute and harpe. Let euerie thing that hath breath praise the Lord.

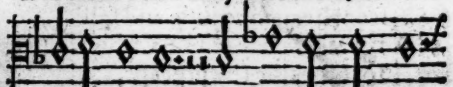
Seuen Sobs of a Sorrowfull Soule for Sinne.

Domine ne in furore. Psal. 6.

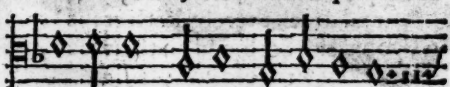
The first part.



1. O Lord when I my self behold, how wic-

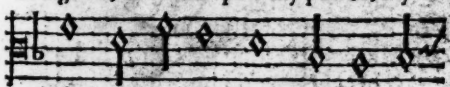


ked I haue bin; And view the paths and

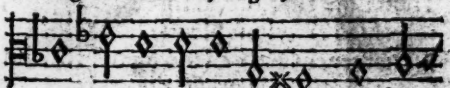


waies I went, wandring from sin to sin;

2. Againe, to thinke vpon thy power, thy



iudgement, and thy might; And how that



nothing can be hid, or close kept from

thy sight:

3 Euen then (alas) I ſhake and quake,
and tremble where I ſtand,
For feare thou ſhouldſt reuenged be,
by power of wrathfull hand.
4 The weight of ſin is verie great,
for this to mind I call, (thine
That one proud thought made angels
from heauen to ſlide and fall.
5 ADAM likewiſe, and EVE his wife,
for breaking thy precept,
From paradiſe expelled were;
and death thereby hath crept
6 Vpon them both, and on their ſeed,
for euer to remaine;
But that by faith in Chriſt thy ſonne,
we hope to liue againe.
7 The earth not able was to beare,
but quicke did ſwallow in,
Corah, Dathan, and Abiron,
by reaſon of their ſin.
8 Alſo becauſe king DAVID did
his people number all,
Thou Lord therfore, in three daies ſpace,
ſuch greeuous plague letſt fall;
9 That ſeuentie thouſand men forthwith
thereof dide preſentlie,
Such was thy worke, ſuch was thy wrath,
thy mightie power to trie.
10 (Alas) my ſin ſurmounteth theirs,
mine cannot numbred bee,

And

And from thy wrath, moſt mightie God,
I know not where to flee.
11 If into heauen I might aſcend,
where angels thine remaine,
O Lord, thy wrath would thruſt me forth
downe to the earth againe.
12 And in the earth here is no place
of refuge to be found,
Nor in the deepe, and water courſe,
that paſſeth vnder ground.
13 Vouchſafe therefore, I thee beſeech,
on me ſome mercie take,
And turne thy wrath from me awaie,
for Ieſus Chriſtes ſake.
14 *Lord in thy wrath reprooue me not,*
ne chaſt me in thine ire;
But with thy mercie ſhadow me,
I humblie thee deſire.
15 I know it is my greeuous ſins
that doo thy wrath prouoke,
But yet, ô Lord, in rigour thine
forbeare thy heauie ſtroke;
16 And rather with thy mercie ſweet,
behold my heauie plight,
How weake and feeble I appeare
before thy bleſſed ſight.
17 For nature mine corrupted is,
and wounded with the dart
Of luſt and fowle concupiſcence,
throughout in euerie part.

Verſe. 2. *Domine ne in furore tuo arguas me, neque in ira tua corripias me.*

A 6

18 I am in ſinne conceiu'd, and borne
the child of wrath and death,
Hauing but here a little time
to liue and draw my breath.
19 I feele my ſelfe ſtill apt and prone
to wickedneſſe and vice,
And drowned thus in ſinne I lie,
and haue no power to riſe.
20 *It is thy mercie, ô ſweet Chriſt,*
that muſt my health reſtore:
For all my bones are troubled much,
and vexed verie ſore.
21 I am not able to withſtand
temptations ſuch as bee,
Wherfore good Lord, vouchſafe to heale
my great infirmitie.
22 Good Chriſt, as thou to Peter didſt
reach foorth thy hand to me,
When he vpon the wate went,
there drowned like to be.
23 And as the Leaper clenſed was,
by touching with thy hand;
And Peters mother raiſed vp
from feuer whole to ſtand:
24 So let that hand of mercie thine
make cleane the leproſie
Of lothſome luſt vpon me growne,
through mine iniquitie.
25 Then ſhal there ſtrength in me appere
through grace my cheefe releeſe,
Thy

Verſe. 2. *Miſerere mei domine, quoniam infirmus ſum: ſana me domine quoniam conturbata ſunt omnia oſſa mea.*

Thy death, ô Chriſt, the medcine is
that helpeth all my greefe.
26 *My ſoule is troubled verie ſore,*
by reaſon of my ſin:
But Lord how long ſhall I abide
thus ſorrowfull therein?
27 I doubt not Lord, but thou which haſt
my ſtonie hart made ſoft,
With willing mind thy grace to craue,
from time to time ſo oft;
28 Wilt not now ſtay, but foorth proceed
my perfect health to make,
Although a while thou dooſt defer,
yet is it for my ſake.
29 For Lord, thou knowſt our nature ſuch
if we great things obtaine;
And in the getting of the ſame
doo feele no greefe or paine;
30 We little doo eſteeme thereof,
but hardlie brought to paſſe,
A thouſand times we doo eſteeme,
much more than th'other was.
31 So Lord, if thou ſhouldſt at the firſt
grant my petition,
The greatneſſe of offenſes mine,
I ſhould not thinke vpon.
32 Wherefore my hope ſtill bids me crie
with faithfull hart in breſt,
As did the faithfull Cananite,
whoſe daughter was poſſeſt.

Verſe. 3.
Et anima
mea con-
turbata eſt
valdè, ſed
tu domine
vſquequo?

33 At leaſt if I ſtill knocke and call
vpon thy holie name,
At length thou wilt heare my requeſt
and grant to me the ſame:
34 As did the man three loaues of bread
vnto his neighbour lend,
Whoſe knocking long forſt him to riſe,
and ſhew himſelfe a frend.
35 Lord by the mouth of thy deere ſon,
this promiſe didſt thou make;
That if we knocke thou open wilt
the doore euen for his ſake.
36 Wherfore we crie, we knocke, we call,
and neuer ceaſe will wee,
Till thou doo turne to vs, ô Lord,
that we maie turne to thee.

The ſecond part.

Verſe. 4. *Conuertere domine, & eripe animam meã. ſaluum me fac, propter miſericordiam tuam.*

TVrne from thy wrath, ô Lord of hoſts,
and ſet my heart at large:
Oh ſaue me for thy mercies ſake,
and all my ſins diſcharge.
2 Not for the merits I haue doone,
Ne for the works I wrought,
But for thy endleſſe mercie ſake,
and bloud which hath vs bought.
3 The debt is great that I am in,
not able for to paie,
And how to recompenſe the ſame,
none other can I ſaie;

4 But goodneſſe thine muſt me acquit,
or elſe (alas) muſt I
To priſon, where no ranſome maie
ſet me at libertie.

5 *For why in death, ô God of life,*
no man remembreth thee,
And in the hell who giues thee thanks
was none yet knowne to bee.

Verſe. 5.
Quoniam
non eſt in
morte qui
memor ſit
tui, in in-
ferno au-
tem quis
confitebi-
tur tibi?

6 The greeuous plagues and torments
ſo ſmarting be and ſtrong, (there,
That no man can haue mind on thee,
or thee confeſſe among.

7 No time is there of ſpace, ne place
repentance for to find;
But burning paines, and torments ſharpe
to all be there aſſind.

8 Remembring this while I am here,
and doo this life poſſeſſe,
To thee ô Lord in humble wiſe,
I doo my faults confeſſe.

9 And with a ſpirit all ſorrowfull
I doo my ſins lament,
And ſorie am euen from my ſoule,
I did ſuch waies frequent.

Verſe. 6.
Laboraui
in gemitu
meo, lauza-
bo per ſin-
gulas no-
ctes lectũ
meum, la-
chrymis
meis ſtra-
tũ meum
rigabo.

10 *And am with groning wearie made,*
through taſte of manie feares,
The night I ſpend my bed to waſh,
my couch to wet with teares.

11 Not weeping to the ſight of men,
(as dooth the hypocrite)
But

But in my chamber ſecretlie,
where I my ſins recite.
12 Not onelie with the teares of eies,
but teares fet from alow,
That is, from bottome of my hart,
repentance great to ſhow.
13 And as my bodie I haue made
a ſeruant vnto ſin;
So will I now, by power of grace,
delight no more therein:
14 But will the ſame on thee beſtow,
ô Lord, and freelie giue,
To ſerue thee Lord in righteouſneſſe,
the daies I haue to liue.
15 For in this bed of fleſh and bloud,
and couch of ſenſuall life,
The ſoules of all from Adams fall,
haue laine in wo and ſtrife.
16 And this doth make our countenance
or mind to changed be,
For inward greefe of this our couch
of ſenſualitie.
17 For when we ſeeke therein to reſt,
and thinke ſome eaſe to find,
It after turneth to our greefe,
and anguiſh great of mind.
18 It is a ſerpent faire in face
appearing to the ſho;
But in his taile a ſting lies hid
of endleſſe paine and wo.

19 *Mine eie, ô Lord, is troubled sore,*
with extreame rage and paine:
And I among mine enimies
doo weake and old remaine.
20 The wicked feend, mine enimie,
still seeketh to deuise
Some matter of occasion,
to laie before mine eies.
21 The world also doth draw me foorth
to follow hir delight;
My flesh to sensualitie
runs on with maine and might.
22 The companie of wicked sort
entise me daie by daie:
Thus I with them, and they with me,
(alas) still run astraie.
23 These enimies I neuer can
be able to subdue,
It must be thou, ô IESV sweet,
most mightie and most true:
24 Thou Lord which hast destroied death,
the diuell likewise suppreſt,
Must giue me power to ouercome,
whereby to liue in rest.
25 Then vnderneath thy death & crosse
I shall my sinnes displaie,
And stronglie fight against my foes,
and boldlie to them saie:
26 *Awaie from me that workers be*
of wickednesse and sin:

Verse. 7. *Turbatus est à fœtore oculus meus, inueteraui inter omnes inimicos meos.*

Verse. 8. *Discedite à me omnes qui o-*

peramini iniquitatem, quoniam audiuit dominus vocem fletus mei.

For whie the Lord hath heard my voice,
and feene my teares therein.
27 You damned spirits, and liuers lewd,
the members of the fend,
Awaie from me: for now your power
is brought vnto an end.
28 Your prince and master of this world,
that hath me turnd and tost,
Is now cast out; and all his power,
his might and strength is lost.
29 Althogh you haue me long time held
in prison and in thrall;
Yet are ye now cleane ouercome,
by Christ most strong of all.
30 I that in darkenes erst was led,
doo now behold the light;

Verse 9. *Exaudiuit dominus deprecationem meam, dominus orationē meā suscepit.*

The Lord my praier sure hath heard,
my sute is in his sight.
31 To thee, ô Lord, for grace I praid,
and thou heardst my request,
And sentst abundant dewes thereof
vnto my quiet rest.
32 I praid likewise, that all my sins
might cleane remitted bee,
And thou hast granted my desire,
and safe deliuered mee.

Verse 10. *Erubescāt & conturbentur ve-*

33 *Wherefore let all mine enimies*
confounded be with shame,
And that right soone and suddenlie,
ô Lord I craue the same.

4 I know that all mine enimies
shall vexed be right sore,
nd that thou wilt put them to flight,
from henseforth euermore.
5 For what long time they haue possest
they lost in little space,
hrough operation of thy power,
and working of thy grace.
6 With wrong they kept, which thou sweet Christ
by bloud hast deerelie bought,
nd thou a mightie champion
hast turnd their power to nought.
7 Lord, I therefore thy seruant poore
most earnestlie doo praie,
o guide my feet and steps aright
in thy most holie waie.
8 And that the feend mine enimie,
who seekes me to deuower,
laie neuer ouer my poore soule
haue anie strength or power:
9 But as by grace I am restord
to fauour thine againe;
o with that grace defend me, Lord,
from euerlasting paine: *Amen.*

hementer omnes inimici mei: conuertãtur & erubescant valde velociter.

Beati quorum. Psal. 32.

The first part.

Sing this as before

O God, I know by grace, through
the sinner is made iust, (faith
Though we offend, yet iustifide
by grace through faith we trust.
2 Which grace & faith are thy good gifts
which thou hast giuen vs free,
And thorough them the works we doo
are made right good to bee.
3 I therefore, Lord, my faults confesse,
by helpe of heauenlie grace,
And vtterlie my sinnes forsake,
and doo them all deface:
4 Beseeching thee me to admit
with those that blessed bee,
And to forgiue the trespasses
which I haue doone to thee.

Verse. 1. *Beati quorum remissæ sunt iniquitates & quorũ tecta sunt peccata.*

5 *For blessed is the man in deed,*
whose wickednesse and sin,
Is cleane forgiuen, and couered;
as they had neuer bin.
6 I will not hide my sinnes from thee,
nor seeke them to excuse;
But with my hart will them confesse,
and doo my selfe accuse.
7 For, Lord, who goes about to hide
his owne iniquitie,

Thou

Thou ſhalt the ſame make manifeſt,
that all the world may ſee;
Thou wilt him ſtrip and naked make,
to his perpetuall blame,
When he to iudgement ſhall ariſe,
and liue in endleſſe ſhame.
And therefore bleſſed is the man,
to whom thou Lord ſhalt ſaie,
not impute thy ſinnes to thee,
nor to thy charge them laie.
He in whoſe ſpirit no fraud is found,
ſhall bleſſed be alſo;
and looke what thing he takes in hand,
ſhall proſper well and go.
If I for ſinne ſhould faine my ſelfe
all ſorowfull to bee,
and were not ſo, then ſhould be found
both fraud and guile in mee.
Or if I ſhould account my ſelfe
a man that liueth iuſt,
ruing my conſcience ſtuft with ſinne,
ſo full as may be thruſt:
There ſhuld appere great fraud in me
for deepe diſſembling ſo;
for why, in me no goodnes dwels,
as of my ſelfe I kno.
If euer anie good were there,
it ſurelie muſt be thine;
as for ſinnes I manie haue,
and they by right are mine.

Verſe. 2.
Beatus vir cui nõ imputauit dominus peccatum, nec eſt in ſpiritu eius dolus.

Verse. 3. *Quoniam tacui, inueteraue-runt ossa mea clamando tota die.*

15 *For while, ô Lord, I held my peace,*
confessing not my crime,
My bones did waste through dailie plaints
I made from time to time.
16 My soule dooth feeble wax & faint,
because I held my peace;
But now I haue my sins confest,
I feele hir strength increase.
17 I kept that backe I should haue told
or else excusd the same;
And that I should haue closelie kept,
did publish to my blame.
18 I hid the sins that I haue doone,
and they remained still;
And bosted foorth the good I did,
contrarie to thy will.
19 Thus were the works ỳ I had wroug
quite lost with their reward,
And I among that sort remaine,
whom thou doost not regard.

Verse. 4. *Quoniam die ac nocte grauata est super me manus tua, conuersus sum in ærũna mea: dum configitur spina.*

20 *For daie and night thy heauie hand*
vpon me thou hast laid:
And in my trouble was I turnd,
when I was sore afraid.
21 My tribulation scourged me,
my moisture is made drie,
My verie backe bone stricken was,
that I began to crie.
22 My conscience likewise stricken w
with pricke of great remorce,

A

14 Although amid this water floud
of surging waues of sin,
We tossed be among the rocks,
yet are not drown'd therein.
15 *For thou, ô Lord, art my refuge*
from troubles all that be,
And though temptations of the world
about haue compast me;
16 I not regard intisements theirs,
nor threats that they shall make:
For whie my faith assureth me
that thou my part wilt take.
17 Thou, Lord, art onelie my defense,
my ioie is all in thee,
Thou shalt me compasse round about,
and safe deliuer mee.
18 The tabernacle of my soule
is round about me set
With enimies, such as doo seeke
mine hinderance and let.
19 But yet, ô Lord, thy prouidence
shall me deliuer still,
And from all dangers me defend,
after thy holie will.
20 *Thou wilt informe and shew to me*
the waie that I shall go:
This life is but a pilgrimage
I passe in to and fro.
21 Of this waie Lord, thou art the end,
and marke whereat I shoot,

Verse 7. *Tu es refugiũ meũ à tribulatione, quæ circumdedit me.*

Exaltatio mea, erue me à circundantibus me.

Verse 8. *Intellectũ tibi dabo, & instruãte in via hac qua gradieris.*

Grant that I may this voiage passe,
and foes of mine confute;
22 And in the running of my course,
my faith so strong maie bee,
That I may haue one of those games
of immortalitie.
Firmabo super te oculos meos.
23 *Thus shall thine eie of strong defense*
on me be fixed sure,
And I with ioie shall able be
this trauell to endure.
24 For Lord if ỹ shouldst turne thy face
or cast thine eie aside,
Verse. 9. *Nolite fieri sicut equus & mulus, quibus non est intellectus. In chamo & freno maxillas eorum constringes, qui nõ approximabũt ad te.*
I should not able be to run,
nor labor this abide:
25 *But should be as the horse and mule*
that vnderstanding want:
Such of thy grace, faith, and good works,
both barren be and scant.
26 They are too proud and scornfull eke,
Thy lawes to hold and keepe,
The lusts and pleasures of the flesh
so lulleth them asleepe.
27 *But yet the mouths of such wild beasts,*
thou Lord with bit and brake
Shalt shaffle them with chaine & curbe,
that doo thee so forsake.
Verse. 10. *Multa flagella peccatoris.*
28 *For great and manie are the plagues*
of those that sinners be,
By means whereof a number, Lord,
are turned vnto thee.

29 And

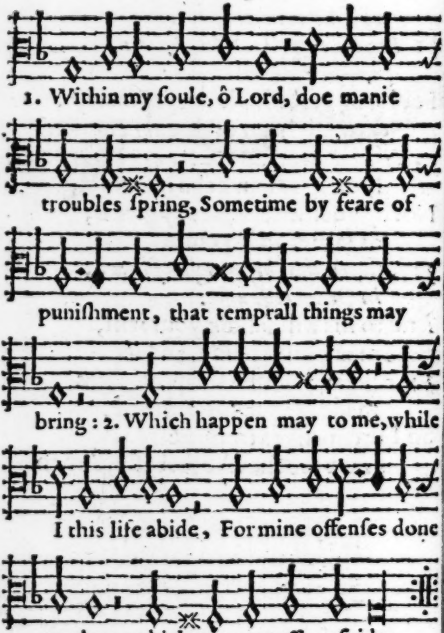
29 And thou, ô Lord, that didst thé plage
for their correction,
Wilt also giue them comfort great,
and consolation.
30 *And he that trusteth in the Lord,*
he shall be compast in
With mercie and remission
of all his former sin.
31 *Be glad therefore ye righteous,*
and in the Lord reioise:
For he by grace hath made you iust,
through his most louing choise:
32 Which were before stifnecked, proud,
Now gentle, meeke and mild;
Not by your merits, but by grace,
as father to his child.
33 *All you that be vpright of heart,*
in God reioise also:
And to his will submit your will,
in anguish, paine, and wo.
34 And as S. Paule th'apostle was
made glad in his distresse,
So Lord in all extremitie
grant me the like successe, Amen.

Speranten autem in domino misericordia circundabit. Verse. 11, *Lætamini in domino, & exultate iusti.*

Et gloriamini omnes recto corde.

Domine ne in furore. Pſal.38.

The firſt part.



3 Sometime, ô Lord, by feare
of ſickneſſe and diſeaſe,
Which here we ſuffer for his guilt,
that firſt did thee diſpleaſe:
4 Sometime againe by feare
of death that follow muſt,
Which in a time vnlooked for,
ſhall all conſume to duſt:
5 And laſt by feare, ô Lord,
of euerlaſting paine,
Which I by ſin haue well deſeru'd
therein for to remaine.
6 But yet, ô bleſſed Lord,
when thou ſhalt angrie be,
In furie thine correct me not,
nor powre thy wrath on me.
7 And though thy bow be bent,
with arrow ſet therein,
And readie thou my ſoule to wound,
for my committed ſin:
8 Yet let thy mercie mooue
with ruth on me I craue;
Bicauſe thou knowſt I cannot giue
the thing that I not haue.
9 For thou muſt firſt me giue,
yer I can giue to thee:
For of my ſelfe, and from my ſelfe,
coms but iniquitie.
10 *Thine arrowes, I confeſſe,*
ſo deepe haue pearſt my hart,

Verſe 1.
Domine ne in furore tuo arguas me, neque in ira tua corripias me.

Verſe 2.
Quoniam ſagittæ tuæ infixæ ſunt mihi.

That medcine none, ne other craft,
can ſeuer them apart.
11 For if by craft I might
theſe wounds make whole againe,
And ſo eſcape eternall death,
and euerlaſting paine;
12 My feare ſhould be the leſſe,
my ioie a great deale more:
But thou, ô Lord, the leach muſt be,
for ſickneſſe mine and ſore.
Et confirmaſti ſuper me manum tuam
13 *Thy hands thou haſt inforſt,*
ſo heauie vpon me,
As death with dart I know right well,
cannot auoided be.
14 O death, vnto the man
that ſubſtance hath at will,
How ſharpe and bitter is thy dart,
when thou comſt him to kill?
Verſe. 3. *Nõ eſt ſanitas in carne mea.*
15 *Lord in my fleſh I feele,*
no health there is at all:
For when I thinke moſt ſure to ſtand,
I redieſt am to fall.
16 But bleſſed are thoſe men,
which neuer did offend
In ſinfull luſts; but haue themſelues
kept cleane vnto the end.
17 For in their ſoules they find
great quietneſſe and reſt,
And euerie thing they take in hand,
dooth turne vnto the beſt.

18 But

18 But contrarie to thoſe,
that ſpend the daie and night,
In exerciſe of wickedneſſe,
and take therein delight.
19 For they in conſcience feele
ſuch buſineſſe, broile, and ſtrife,
That for to thinke vpon their ſin,
a hell is to their life.
20 O Lord, among thoſe ſort,
my ſelfe haue gone aſtraie,
And from the face of anger thine, *A facie*
could neuer flee awaie: *ira tua.*
21 Yet thou haſt ſuffered me,
and giuen me grace at laſt,
For to acknowledge all my faults,
and wicked life now paſt.
22 *My bones were void of reſt,* *Non eſt*
by reaſon of my ſin: *pax oſſibus*
And all my bodie greeued was, *meis a fa-*
without and eke within. *cie pecca-*
23 Sinne maie well be compard *torum me-*
vnto a ſerpent vile, *orum.*
Which with his bodie, head, and taile,
dooth manie one begile.
24 For where the ſerpents head,
to enter dooth begin,
There all the bodie with the taile,
apace coms ſliding in.
25 The motion firſt to ſinne
vnto the head applie,

Verse 4. *Quoniam iniquitates meæ supergressæ sunt caput meum: & sicut onus graue grauatæ sunt super me.*

And when the heart consents thereto,
then is the bodie nie.
26 The fact once being doone,
then is the serpents taile
With head and bodie entred in,
where he must needs preuaile.
27 *For why, this serpent sinne*
so high himselfe dooth reare,
Aboue mine head, the weight of whom
is more than I can beare.
28 And this by sufferance came,
by licence that I gaue,
This serpents head into my soule
his entrance first to haue.
29 For now hath he brought in
his bodie, taile, and all;
And therewith dooth surcharge my soule
that she is like to fall.
30 The burthen is so great,
that manie times (alas)
She is compeld to doo the thing
she would not bring to passe.
31 Too hard it is for me
this serpent to expell,
It must be thou ô mightie king,
the strength of Israell.
32 Thou that the diuels drau'st foorth,
out of the men possest,
Vouchsafe this serpent to expell,
and set my soule at rest.

33 Thy

33 Thy grace muſt worke in me
to be contrite in hart,
And this from thee, to me muſt come,
withouten my deſart.

34 *My bones corrupted are,*
and putrifide ſo ſore,
By reaſon of my follies paſt,
that wo is me therefore.

35 The marks of mine old ſinnes,
doo rotten waxe againe,
And freſh and greene they doo appeare,
to further more my paine.

36 *By reaſon of my ſinne,*
I am a wretch becum,
Setting my mind on earthlie things,
like beaſt both brute and dum.

37 *And crooked am I made,*
vnto the verie end;
The daie throughout continuallie
with wo and greefe I ſpend.

38 Bicauſe I am throwne downe,
and not compeld theretoo;
No violence did me inforce
thus wickedlie to doo.

39 It was my will, which led
intelligence awrie;
And that which reaſon willed me,
the ſame did I denie.

40 Will is the middle part,
Lord, of my ſoule, I know:

Verſe. 5.
Putruerũt & corruptæ ſunt cicatrices meæ à facie inſipientiæ meæ.

Miſer factus ſum.

Verſe 6.
Et curuatus ſum vſque in finem, totâ die contriſtatus ingrediebar.

And I my will for to exalt
did reason ouerthrow.

Verse 7. *Quoniam lumbi mei impleti sunt illusionibus.*

41 *Whereby my loines are full,*
that is, my flesh, to saie,
Repleat is with illusions,
that me deceiue alwaie.

42 Ah wicked flesh of mine,
that dooth my soule intise!
Thou hurt'st thy selfe, offend'st my God,
by thy lewd exercise.

Non est sanitas in carne mea.

43 And by this lust of mine,
no health is in my flesh,
For sin my soule and bodie greeues
still daie by daie afresh.

Verse 8. *Afflictus sum, & humiliatus sum nimis. Rugiebam à gemitu cordis mei.*

44 My soule tormented is,
by sight of mind vncleane;
My bodie weake and feeble brought,
through lust made bare and leane.

45 *Thus I afflicted sore*
and wearie low am brought;
And am a bondman vnto sinne,
in word, in deed and thought.

Verse 9. *Domine corã te est omne desiderium meũ & gemitus meus à te non est absconditus.*

46 This sinne so setled is,
that it will not depart,
Which causeth me *To rore and crie*
with sorow from my hart,

47 *O Lord the great desire,*
that dooth proceed from me,
And mourning much that I doo make,
not hidden is from thee.

48 Thy

48 Thy ſight is of great ſtrength,
for end thereof is none,
And be the diſtance nere ſo far,
thy power and ſtrength is one.
49 Thy ſight, ô God, attains,
to diſtance all that bee,
And makes no change of more or les,
as is with vs we ſee.
50 *My hart is troubled ſore,*
my ſtrength is gone me fro;
Likewiſe the ſight of both mine eies,
from me is gone alſo.
51 The tribulations great,
wherewith my ſinfull hart
Is vext, and troubled night and daie,
about in euerie part;
52 Is, Lord, for feare of thee,
and of thy puniſhment,
Which thou ſhalt render vnto me,
for this my life miſpent.
53 O Lord, remoue from me,
this cloudie miſt of mine,
And with thy grace and mercie mixt,
annoint my dusked eine;
54 That I the waie maie ſee,
wherein thou haſt delight,
And in the ſame my ſteps direct,
to walke both daie and night, *Amen.*

Verſe 50.
Cor meum conturbatum eſt, dereliquit me virtus mea & lumen oculorum meorum, & ipſum non eſt mecum.

The

The second part.

MY wretchednesse ô Lord,
is more than maie be said;
It's not alonelie greefe of hart,
that maketh me dismaid;
2 Ne feebleneſſe of ſtrength,
depreſt with vices all,
Nor in the blindneſſe of my ſoule,
which readie is to fall:
3 But otherwiſe it coms,
and ſtill increaſeth more,
That is, where I thought comfort find,
is turned to my ſore.
4 *My freends and neighbors Lord,*
in whom I put my truſt,
Againſt me altogither ſtood,
and ſhewd themſelues vniuſt,
5 *And they that ſtood me next,*
far off got them awaie;
And ſuch as waited for my life,
ſet on mee as a praie.
6 The force of wicked feends,
ô Lord, is verie ſtrong:
No earthlie power is like to theirs,
if thou them ſuffer long
7 To exerciſe their force,
on ſinners all that bee;
Not one among ten thouſand ſhall
be left aliue to thee.

8 They

Verſe. 11. *Amici mei, & proximi mei aduerſum me appropinquabant & ſteterunt.*

Verſe. 12. *Et qui iuxta me erant de longè ſteterunt; & vim faciebant, qui quærebant animam meam.*

8 They studie to deceiue,
by worldlie pleasures vaine,
And ioies such as the flesh desires,
to bring vs endlesse paine.
9 *These Lord haue sought for me,*
and wrought me ill the while,
And with deceitfull vanities
did dailie me begnile.
10 Lord manie times I feele,
when I thus tempted am,
Such pleasures spring, I ioie thereat,
not looking whense they came:
11 Or at the least, ô Lord,
I would not vnderstand,
Ne see the snares for me were laid,
to bring me vnder hand.
12 The pleasures of the flesh
so sweet sounds in mine eare,
That what is spoken there against,
I list not for to heare:
13 *But as one being deafe,*
with silence passe awaie,
And as a man that dumbe is borne,
haue not a word to saie.
14 In deed I must confesse
my selfe I haue not fought,
Nor spake against my wickednesse,
in sort such as I ought.
15 *But as one deafe and dumbe,*
that sin no time would blame,

Et qui inquirebant mala mihi, loquuti sunt vanitates; & dolos tota die meditabantur.

Verse 30.
Et ego tanquam surdus non audiebam, & sicut mutus non aperiens os suum.
Verse 14.
Et factus sum sicut homo non audiens, & non habens in ore suo redargutiones.

Ne

Ne open would mine eares to heare,
how to auoid the same.

16 Yet true it is, ô Lord,
let man his faults confesse,
With sighes and sorrow from his hart,
he did thy lawes transgresse.
17 Yea let him doo his best,
and satisfaction make;
And yet if he be void of hope,
thou wilt him sure forsake.
18 For Iudas sorrow made,
when he had thee betraid,
And did restore the siluer backe,
and downe againe it laid.
19 He openlie confest,
he sinned grecuouslie,
In that he had falslie betraid,
the innocent to die;
20 And wanting hope, we see,
into despaire he fell,
And hangd himselfe vpon a tree,
among the rauens to dwell.

Verse. 15 *Quoniam in te domine speraui, tu exaudies me domine deus meus.*

21 Hope is the gift, ô Lord,
that from thy grace proceeds, (Iou
And grace brings faith, and faith brings
from whom spring fruitfull deeds.
22 *And for bicause that I*
did alwaies hope in thee,
Thou wilt me heare, ô Lord my God,
and safe deliuer me.

23 My

23 My hope is firmelie fixt,
and cannot be remoou'd;
Bicauſe thy grace aſſureth me,
my faith is not diſproou'd.
24 *Thus haue I ſaid, ô Lord,*
leaſt anie time at all,
Mine enimies ſhould ouer me
triumph to ſee me fall.
25 *For whiles my feet did ſlide,*
againſt me much they ſpeake;
That is to ſaie, whiles my deſires,
the waie to ſinne did take,
26 And were from thee remoou'd
to follow lothſome luſt;
Then did mine enimies reioiſe,
to ſee me in the duſt.
27 But Lord, I me ſubmit,
vnto thy diſcipline,
And meekelie take correction thine,
for old offenſes mine.
28 *And haue my ſelfe prepard*
vnto the whip of paine,
Whereby my greefe and dolour may
ſtill in my ſight remaine.
29 And Lord thou knoweſt of old,
there is no good in me;
Not one man good vpon the earth,
not one ſeekes after thee.
30 Among thy choſen ſort,
vnfaithfulneſſe was found,

Verſe 16.
Quia dixi me quando ſupergaudeant mihi inimici mei: & dum commouetur pedes mei, ſuper me magna loquuti ſunt.

Verſe 17.
Quoniam ego in flagella paratus ſum, & dolor meus in conſpectu meo ſemper.

Like-

Likewise among thy angels bright,
were thousands cast to ground:
31 Then how much more (alas)
of wretches such as I,
That dwell in houses made of claie,
must sinne continuallie?

Verse 18. *Quoniam iniquitatē meam annunciabo; & cogitabo pro peccato meo.*

32 *I will confesse to thee*
all mine vngodlinesse,
And for my sinnes will take more thought
than well I can expresse.
33 And yet ô Lord, thy grace
must worke this good in mee;
By which I stedfastlie beleeue
I chosen am of thee.
34 For now by grace I mind
my sinfull life t'amend,
And vnto vertue will applie
my selfe vnto the end.
35 I see the follies past,
wherein I tooke delight,

Verse. 19. *Inimici autem mei viuūt, & confirmati sunt super me; & multiplicati sunt, qui oderunt me inique.*

To be both vile, wicked and nought,
and odious in thy sight.
36 *And though my foes doo liue,*
and ouer me made strong,
And they which hated me are great
and doo me trouble wrong:
37 No maruell it's, ô Lord,
for whie they mightie be,
And are except thy grace assist,
too strong alwaies for me.

38 They

38 They haue long time deuis'd
deceitfull craftie gins,
And by the ſame haue ouerthrowne
the ſtrongeſt in their ſins.
39 If anie time I flee
repentance for to find,
Then one of theſe malicious ſpirits
aſſaileth ſtreight my mind;
40 And with deuiſes new,
and frauds that be vnknowne
He craftilie dooth me ſubdue,
and ſo makes me his owne.
41 *Thus Lord, when I am bent,*
thy goodneſſe to purſue,
Mine enimies doo me detract,
and breed my bale anew.
42 The wicked feend (alas)
dooth manie times me greeue;
The world alſo dooth follow me
the daies I haue to liue.
43 The fleſh dooth me prouoke
with luſt both lewd and naught:
Thus by theſe three mine enimies
I am in thraldome brought.
44 *Yet, Lord, forſake me not,*
ne let thy grace depart;
Leaſt that mine enimies vnwares
doo thorough pearſe mine hart.
45 And though ſometime, ô Lord,
thy preſence thou withdraw,

Verſ. 20. *Qui retribuunt mala pro bonis, detrahebant mihi, quæ natã ſequebar bonitatem.*

Verſ. 21. *Ne derelinquas me Domine Deus meus, ne diſceſſeris à me.*

Whereby

Whereby the feend maie entrance make
and bring me more in aw,
46 Yet, Lord, thy grace reſtore
to me poore wretch againe,
That I therby maie him reſiſt,
to make his trauell vaine.

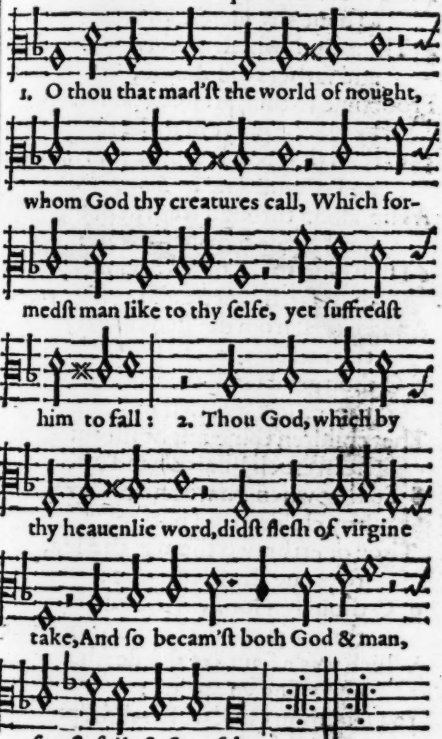
Verſe. 20 *Intende in adiutoriũ meum domine deus ſalutis meæ.*

47 *Giue heed therefore my God,*
which art my helpe and health,
Whoſe mercie and whoſe goodnes ſhewd
is to my ſoule cheefe wealth,
48 Giue temporall health, ô Lord,
as vnto thee ſeemes beſt,
And to my ſoule thy ſauing health,
in heauen with thee may reſt, *Amen.*

Miſerere

Miſerere mei. Pſal.51.

The firſt part.



3 O thou that sawst when man by sin
to hell was ouerthrowne,
Didst meekelie suffer death on crosse,
to haue thy mercie knowne:
4 Thou God, which didst the patriarks
and fathers old diuine,
From time to time preserue and keepe,
by mercie great of thine:
5 O thou that Noah keptst from floud,
and Abram daie by daie,
As he along through Aegypt past,
didst guide him in the waie:
6 Thou God that Lot frō Sodoms plague
didst safelie keepe also,
And Daniell from the lions iawes,
thy mercie great to sho:
7 O thou good God, that didst diuide
the sea like hils to stand,
That children thine might thorough pas
from cruell Pharos hand;
8 So that when Pharo and his host,
thy children did pursue,
Thou ouerthrewst them in the sea,
to proue thy saieng true:
9 O thou that Ionas in the fish
three daies didst keepe from paine,
Which was a figure of thy death,
and rising vp againe:
10 I saie, thou God, which didst preserue
amidst the fierie flame,

The

The three yong men, which ſang therein
the glorie of thy name:
11 *Thou God haue mercie on my ſoule,*
thy goodneſſe me reſtore,
And for thy mercies infinit
thinke on my ſinne no more.
12 O Lord the number of my ſins
is more than can be told,
Wherefore I humblie doo deſire
thy mercies manifold.
13 For ſmall offenſe thy mercie ſmall,
maie ſoone ſmall faults ſuffice,
But I (alas) for manie faults
for greater mercie cries.
14 And though the number of my ſins
ſurpaſſe the ſalt ſea ſand,
And that the filth of them deſerue
the wrath of thy iuſt hand:
15 Yet doo thy mercies far ſurmount
the ſins of all in all,
Thou wilt with mercie vs releeue,
for mercie when we call.
16 Right well I know, man hath no power
ſo much for to tranſgreſſe,
As thou with mercie maiſt forgiue
through thine almightineſſe.
17 I doo confeſſe my faults be more
than thouſand elſe beſide,
More noiſome, and more odious,
more fowler to be tride,

Verſe 1. *Miſerere mei Deus ſecundum magnam miſericordiam tuam & ſecundum multitudinem miſerationum tuarum dele iniquitatem meam.*

18 Than

18 Than euer was the lothſome ſwine,
or menſtruall cloth beraid:
To thinke thereon my wofull ſoule,
(alas) is yet afraid.
19 Wherfore, good Lord, doo not behold
how wicked I haue bin,
But waſh me from my wickednesſe,
and clenſe me from my ſin.
20 The Iſraelits being defil'd
durſt not approch thee nie,
Till they their garments and themſelues
had waſhed decentlie.
21 The preeſts eke clenſed alſo were,
yer they thy face would ſee,
Elſe had they periſht in their ſin;
ſuch, Lord, was thy decree.
22 Alas how much more need I then,
to craue while I am heere,
To waſh my foule and ſpotted ſoule
that it maie cleane appeere?
23 Polluted cloths with filth diſtaind
doo manie waſhings craue,
Yer that the launder can obteine
the thing that he would haue.
24 My ſoule likewiſe (alas) dooth need
thy manie dews of grace,
Yer it be cleane; for cankred ſin
ſo deepe hath taken place.
25 The leproſie that Naman had,
could not be doone awaie,

Verſe. 6. *Amplius lauame ab iniquitate mea, & a peccato meo munda me.*

Till

Till he ſeuen times in Iordan floud
had waſht him daie by daie.
26 How manie waters need I then
for to be waſhed in,
Yer I be purged faire and cleane,
and clenſed from my ſin?
27 But, Lord, thy mercie is the ſope
and waſhing lee alſo,
That ſhall both ſcowre & clenſe the filth
which in my ſoule dooth gro.
28 Why ſhould I then (alas) deſpaire
of goodneſſe thine to mee,
When that thy iuſtice willeth me
to put my truſt in thee? (paſt,
29 Thy promiſe Lord thy mouth hath
which cannot be but true,
That thou wilt mercie haue on them,
that turne to thee anew. (paſſe,
30 I know, when heauen and earth ſhall
this promiſe ſhall ſtand faſt,
Wherefore vnto thy maieſtie,
I offer now at laſt
31 An hart contrite and ſorrowfull,
with all humilitie;
For heinous ſins by it conceiu'd
through mine iniquitie.
32 *I doo acknowledge all my faults,*
my ſinnes ſtand me before;
I haue them in remembrance, Lord,
and will for euermore.

Verſe. 3. *Quoniam iniquitatẽ meam ego cognoſco, & peccatum meum contra me eſt ſemper.*

33 Bicauſe

33 Bicause thou shouldst the same forget
I still doo thinke thereon,
And set it vp before my face,
alwaies to looke vpon.

Verse 4. *Tibi soli peccaui, & malum coram te feci.*

34 *Against thee onelie haue I sind*
and doone ill in thy sight;
In whom it lies to punish me,
or to forgiue me quight.

35 But sure my hope is firmelie fixt,
that thou wilt me forgiue;
For with thine honour shall it stand,
to suffer me to liue:

Vt iustificeris in sermonibus tuis, & vincas cũ iudicaris.

36 *That all the world maie witnesse thee*
a iudge most iust to bee,
For that thou wilt thy promise keepe,
to all that trust in thee:

37 That is, our sinnes thou wilt remit,
and cleane forget them all,
And bend thine eares vnto our plaints,
when we vpon thee call.

The second part.

Verse. 5. *Ecce enim in iniquitatibus cõceptus sum & in peccatis concepit me mater mea.*

O Lord consider with thy selfe,
what mettall I possesse;
Behold in sinne I was conceiu'd,
and borne in wickednesse.

2 From Adam first this sin was drawne,
whereby I am made prone
To doo the ill should thee offend,
and let the good alone.

3 Yea

3 Yea, manie a time I am so drawne
to doo I would not doo,
And that I would I leaue vndoone,
For want of might thereto;
4 Such is, ô Lord, the strength and force
of my concupiscence:
But yet of greater force than this,
is, Lord, thine indulgence.
5 For thou wilt mercie shew to them,
that mercie doo require;
And wilt not turne thy face from such
as mercie doo desire.
6 Sure lie of honor more is thine,
through pitie men to saue;
Than by thy iustice to condemne
such as deserued haue.
7 Therefore, ô Lord, receiue me now,
which doo my selfe accuse;
To th'end thou shouldst my sins forgiue,
and all my faults excuse.
8 O Lord, I doo not hide my sins,
but shew them vnto thee;
Bicause thou shouldst thy mercie grant,
as thou hast promisd me.
9 For neuer yet thou hast beene found
in anie word vniust,
Ne canst thou now begin at me,
since that in thee I trust.
10 *Thou Lord hast euer loued truth,*
and truth thou art most sure,

Verse 6. *Etenim veritatem dilexisti.*

Thou art the verie veritie
For euer to endure.
11 Thou promiſedſt to Abraham,
his ſeed to multiplie,
Euen as the ſtars, and as the ſand
that in the ſea dooth lie.
12 To Iſhac and to Iacob eke,
like promiſe didſt thou make;
And thou the ſame performed haſt,
For this thy promiſe ſake.
13 Thou promiſedſt to Ioſue,
to ſtrength him with thine hand;
And ſo he ſlue the Chananites,
and did diuide their land.
14 To Gedeon thou promiſe mad'ſt,
that he ſhould ſet at large
The Iſraelites, which were in thrall,
and in their enmies charge.
15 When Ezechias laie ſore ſicke,
and well nie at deaths dore;
Thou promis'dſt him his health againe,
to liue fifteene yeares more.
16 Thus haſt thou kept thy promiſes,
to thouſands elſe beſide;
Who haue repoſed truſt in thee,
thou haſt not helpe denide.
17 Euen ſo good Lord thy promiſe keepe
with me that am vniuſt,
A ſcabbed ſheepe, one of thy flocke,
and ouercharg'd with luſt.

18 Which

18 Which of long time haue run astraie,
the time since I was borne,
Yet now returnd with heauie hart,
that's with repentance torne.
19 Thus hath thy grace now called mee,
with mercie of thine hand;
And what thy will and pleasure is,
by grace I vnderstand.
20 *Thou hast reuealed vnto mee*
the things that be vnknowne,
The secret points of wisedome thine
thy grace to me hath showne.
21 The mysteries that hidden were
within thy sacred word,
Thou hast to vs made manifest,
by Iesus Christ our Lord.
22 I am now fed with bread of life,
that shall my hunger slake;
And from dame wisedomes water springs
my drinke I often take.
23 Now wisdome hath cast out hir floud,
the plants all watered bee,
And still she seekes to lighten those,
that put their trust in thee.
24 Of this hir floud S. Paule did drinke,
and he was taught thereby,
Thy wisedome, Lord, which secret was,
and hidden long did ly:
25 As thou to him didst manifest,
by thy free spirit before,

Incerta & occulta sapientiæ tuæ manifestasti mihi.

Which searcheth out the verie depth
of secrets thine and store.
26 Of this Lord, part I tasted haue,
through mercie shewd to me,
And am now taught by them to know,
mine owne infirmitie:
27 And by it am I taught likewise
thy goodnesse for to kno,
Beseeching thee this worke begun,
maie neuer part me fro.
28 So that the light which kindled is
in me by thy great grace,
Maie so increase, as darkenesse, Lord,
maie neuer more take place.

The third part.

Verse. 7. *Asperges me domine hyssopo, & mundabor: lauabis me, & supra niuem dealbabor.*

WIth hyssop, *Lord* besprinkle me,
and clense me from my sin:
More whiter then shall I be made,
than euer snow hath bin.
2 Thou didst command this herbe with
a sprinkle for to bee, (blood
To sprinkle such as clensed were
from lothsome leprosie:
3 A bundle of this herbe, ô Lord,
thou didst command also
To dip in blood of simple sheepe,
and therewithall to sho
4 Vpon the doore posts of the house,
the slaier might it see,

Whereby

Whereby the plague might ſhun the place
and from thy people flee.
5 Theſe vnto vs doo repreſent
the blood of thy deere Sonne,
Without the which no man is cleane,
what euer can be donne.
6 And he that marks his ſoule therewith
and puts his truſt therein,
The ſlaier hath no power to hurt,
nor plague him for his ſin.
7 If with this grace thou ſprinkle me,
I ſhall be white I know;
And though as blood my ſins appeare,
they ſhall be like the ſnow:
8 Yea, though my ſins as purple were
or as the ſcarlet die,
Thy grace ſhall make them as the wooll,
t'appeare before thine eie.
9 *Then ſhall I heare the words of ioie,*
of gladneſſe ſo likewiſe,
That Nathan to king Dauid ſpake,
whom thou didſt not deſpiſe.
10 That is, My ſins are now put out,
what euer I haue donne,
And are forgiuen me quite and cleane,
by Ieſu Chriſt thy ſonne.
11 Then ſhall I heare the words Chriſt ſpake,
to him the palſie had;
My ſonne thy ſins are thee forgiuen,
ariſe, go home, be glad.

Verſe. 8. *Auditui meo dabis gaudiũ, & lætitiam.*

12 Then shall I heare thee also speake
by inspiration,
Whereby I shall be comforted
in tribulation.

Et exul. 13 Yea, Lord, The bones thou broken hast,
tabunt shall then againe reioice,
ossa quæ Through working of thy heauenlie grace
confregi- and sweetnesse of thy voice:
sti. 14 That is, the powers of my poore soule
whom sin so weake hath brought,
Whereby it wanted power to worke
the good it long time sought,
15 Shall then recouer that was lost,
and be reuiu'd againe,
And through the quickning of thy spirit
sin shall no more remaine.

Verse. 9. 16 Wherefore, *Thy face turne from my sins,*
Auerte and wipe my faults awaie,
faciem And eke all mine iniquitie;
tuam à most humblie I thee praie:
peccatis 17 I meane the face of iustice thine,
meis, & wherewith thou doost behold
omnes in- The sins we dailie doo commit,
iquitates to punish manifold:
meas dele. 18 This face, good Lord, turne ỹ from me
and from the faults I make,
And them forget, and me forgiue,
for thy great mercie sake.
19 But, Lord, the face of mercie thine,
from me turne not awaie:

But

But therewithall behold me ſtill,
and helpe me daie by daie.
20 For what am I if that thy grace
thou take awaie from me?
A bondman vnder ſinne and death,
and caſt awaie of thee.
21 And euerie man thy grace that wants
ſhall haue an hart of ſtone,
As Pharo had after thy grace
departed was and gone.
22 He ſhall both ſee and heare indeed,
yet ſhall be deafe and blind;
His eares and eies ſhall ſtopped be,
the truth he ſhall not find.
23 His hart likewiſe ſhall froſen be,
or as the ſtonie wall;
He ſhall thy creatures like and loue,
and loue not thee at all:
24 Yea, ſuch a hart, ô Lord in me
long time hath taken place,
Which no waie can be mollifide,
but by thy ſpeciall grace.
25 Wherefore I praie thee hartilie,
remooue this hart from me;
And, Lord, in me a new hart make,
that flexible maie be:
26 A fleſhie hart, both ſoft and meeke,
an hart that I may know
Thou art the Lord, without whoſe grace
no goodneſſe I can ſhow.

Verſe 10.
Cor mundum crea in me deus.

27 This grace it is that muſt reuiue,
a right ſpirit, Lord, in me,
My ſpirit through ſinne is crooked made,
and lothſome for to ſee.

Et ſpiritũ rectum

Innoua in viſceribus meis.

28 *Make it vpright therefore to be,*
and that decline it maie
From worldlie pleaſures light and vaine,
that vaniſh ſoone awaie.

29 Vouchſafe, ô Lord, to heauenly things
my ſpirit may aſpire,
And with thy grace repleniſht be,
moſt humblie I deſire.

30 Let neither yet aduerſitie,
nor worldlie wealth alſo
Plucke downe my ſpirit, nor hinder it,
where it deſires to go.

Verſe. 11. *Ne proijcias me à facie tua, & ſpiritũ ſanctum tuũ ne auferas à me.*

31 *Ne caſt me off at anie time,*
from preſence of thy face;
Ne take from me thy holie ſpirit,
ô Lord in anie caſe.

32 My ſins good Lord, behind thee caſt,
there euer to remaine:
But caſt not me from thy ſweet face,
as thou didſt wicked Caine.

33 Nor from thy fauour caſt me ſo,
as thou didſt caſt king Sall,
For if that I thy preſence looſe,
I cannot chooſe but fall.

34 O Lord how ſweet and gratious
is this thy ſpirit moſt pure!

It

It leadeth those that loueth thee,
where righteous folke endure.
35 Grant, Lord, that this thy holie spirit,
may dwell within me still,
And me confirme in righteousnes,
according to thy will.

The fourth part.

O *Lord my God, restore to me*
thy sauing health againe,
And stablish me with thy cheefe spirit,
that it maie still remaine.
2 My sins, ô Lord, haue beene the cause
that I thy grace did want,
And when thy grace departed was,
I found thy spirit but scant:
3 The losse wherof did greeue me much,
and by the same I found
All goodnes gone, all wickednes
within me to abound.
4 For light and darknes maie not be
at one time in one place;
No more maie sin and wickednes
associat be with grace.
5 Wherefore the greatnes of my losse
hath made my greefe the more;
And where in sin I had delight,
I now repent it sore.
6 Behold therefore most mightie God,
mine inward greefe of mind;

Vers. 12. *Redde mihi lætitiã salutaris tui, & spiritu principali confirma me.*

And of thy goodnes me restore,
to that I cannot find:
7 I meane thy holie sacred spirit,
Which I through weakenes lost,
Mine enimies were strong and ferce,
and cruellie me tost:
8 So that my soule too feeble was,
their power for to withstand:
Good Lord in grace yet once againe
confirme me with thy hand:
9 And let thy spirit no more depart,
no Lord not when I die,
But that it maie still with my soule
remaine continuallie.

Verse 13. *Docebo iniquos vias tuas: & impij ad te conuertentur.*

10 *Then shall I stedfastlie instruct*
the wicked in thy waie,
Whereby they may to thee returne,
that long haue gone astraie.
11 I will my selfe put foorth, ô Lord,
to sinners all that be,
As an example them to cause
For to remember thee.
12 I will not cease for to declare
thy iustice euerie where,
And of thy iudgement bring them all
in terror and in feare.
13 And then will I againe extoll
thy mercies ouer all,
To plucke them from despairing, Lord,
least anie therein fall.

14 Thus

14 Thus ſhall I able be to doo,
being confirmd in thee,
By working of thy holie ſpirit,
which thou ſhalt put in mee.
15 Thy ſeruant Moſes was afraid
to go on meſſage ſent,
Till thou promis'dſt to be with him
when he to Pharo went:
16 After which time he doubted not,
but foorth went on his waie,
Accompliſhing thy holie heſt,
as thou didſt bid him ſaie.
17 The ſeuentie elders of the hoſt,
to thee whom Moſes brought,
Till part of Moſes ſpirit they had,
were able to doo nought:
18 But after that, they propheſide,
and did thy people guide,
And ruled them with righteouſneſſe
and truth on euerie ſide.
19 Lord, Peter at a womans voice,
thy ſweet ſonne Chriſt denaid,
And readie was him to forſake,
he was ſo ſore afraid:
20 Vntill that thou reuiuedſt him
with this thy ſpirit of grace.
Yea, Lord, thy ſonnes apoſtles all
were bidden for a ſpace
21 To bide within Ieruſalem,
in praier and in loue;

Till

Till they were with thy holie spirit
fulfilled from aboue.
22 Wherfore send downe thy holie spirit
in me the same to be,
And from the guiltinesse of blood,
good God deliuer me.

The fift part.

Verse. 14. *Libera me de sanguinibus deus deus salutis meæ.*

THou God, that God art of my health,
deliuer me I praie,
From sinne that I committed haue
against thee daie by daie.
2 A multitude of sins there be
from flesh and bloud that grow,
Which I thorough my concupiscence
haue dailie doone I know.
3 And this corruption is in me
by nature as I find;
For what is he can make that cleane,
that is vncleane by kind?
4 How can a man of woman borne
be cleane? I faine would kno;
The child that is but one daie old,
is yet vncleane also.
5 Thus flesh and bloud such works bring
as ay corrupted bee, (foorth,
And therefore cannot heauen inioie,
ne dwell and reigne with thee.
6 Vpon corrupted nature mine,
ô Lord powre foorth thy grace;

And

And from theſe bloods deliuer me,
and all my ſins deface.
7 Then Lord, ſhall I be purged cleane
from all my wickedneſſe,
Which grant, good God, *So ſhall my toong,*
exalt thy righteouſneſſe:
8 In that thou mercie ſhewſt to me,
being a wicked man,
Giuing me grace penſiue to be,
my greeuous ſins to ſcan,
9 Making me iuſt that am vniuſt,
wherein thou God art found
In mercie, truth, and righteouſneſſe,
moſt perfect, ſure and ſound.
10 But yet ô Lord, before my toong
thy righteouſneſſe can raiſe,
My lips and mouth thou open muſt,
whereby to ſhew thy praiſe.
11 For elſe vnſeemelie praiſe will be,
where lips be lickt with ſin;
And where the mouth with wickedneſſe
is ſtuffed full within.
12 Good Lord, the prophet Eſaie,
when he thy glorie ſaw,
Confeſt his lips to be vncleane,
and therefore ſtood in awe;
13 Vntill ſuch time as Seraphin
thou ſent'ſt with burning cole
His lips to touch, and therewithall
he by and by was whole.

Et exaltabit lingua mea iuſtitiam tuam.

Verſe. 15.
Domine labia mea aperies, & os meum annunciabit laudem tuam.

Till they were with thy holie ſpirit
fulfilled from aboue.
22 Wherfore ſend downe thy holie ſpirit
in me the ſame to be,
And from the guiltineſſe of blood,
good God deliuer me.

The fift part.

Verſe. 14. *Libera me de ſanguinibus deus deus ſalutis meæ.*

THou God, *that God art of my health,*
deliuer me I praie,
From ſinne that I committed haue
againſt thee daie by daie.
2 A multitude of ſins there be
from fleſh and bloud that grow,
Which I thorough my concupiſcence
haue dailie doone I know.
3 And this corruption is in me
by nature as I find;
For what is he can make that cleane,
that is vncleane by kind?
4 How can a man of woman borne
be cleane? I faine would kno;
The child that is but one daie old,
is yet vncleane alſo.
5 Thus fleſh and bloud ſuch works bring
as ay corrupted bee, (foorth,
And therefore cannot heauen inioie,
ne dwell and reigne with thee.
6 Vpon corrupted nature mine,
ô Lord powre foorth thy grace;

And

And from theſe bloods deliuer me,
and all my ſins deface.
7 Then Lord, ſhall I be purged cleane
from all my wickedneſſe,
Which grant, good God, *So ſhall my toong,*
exalt thy righteouſneſſe:
8 In that thou mercie ſhewſt to me,
being a wicked man,
Giuing me grace penſiue to be,
my greeuous ſins to ſcan,
9 Making me iuſt that am vniuſt,
wherein thou God art found
In mercie, truth, and righteouſneſſe,
moſt perfect, ſure and ſound.
10 But yet ô Lord, before my toong
thy righteouſneſſe can raiſe,
My lips and mouth thou open muſt,
whereby to ſhew thy praiſe.
11 For elſe vnſeemelie praiſe will be,
where lips be lickt with ſin;
And where the mouth with wickedneſſe
is ſtuffed full within.
12 Good Lord, the prophet Eſaie,
when he thy glorie ſaw,
Confeſt his lips to be vncleane,
and therefore ſtood in awe;
13 Vntill ſuch time as Seraphin
thou ſent'ſt with burning cole
His lips to touch, and therewithall
he by and by was whole.

Et exaltabit lingua mea iuſtitiam tuam.

Verſe. 15.
Domine labia mea aperies, & os meum annunciabit laudem tuam.

14 I meane that his vnrighteousnesse
was then forgiuen quite,
And all his sins and wickednesse
was cleane put out of sight.
15 O Lord my God, in such a sort
vouchsafe my mouth to tuch,
That I thy glorie maie set foorth
to little and to much.

Verse. 16. *Quoniam si voluisses sacrificiū, dedissem, vtiq; holocaustiū non delectabere.*

16 *To offer sacrifice to thee,*
or offrings burnt were vaine;
No pleasure, Lord hast thou in them,
nor ought in them remaine.
17 They were but figures of that thing,
which now to passe is come,
That is, the liuelie sacrifice
of Iesus Christ thy sonne.
18 To offer gold to thee, ô Lord,
or treasure of the land,
It needeth not; sith all the world
is thine, and at thy hand.
19 And yet I will not emptie come,
but offer vnto thee
An humble spirit, with hart contrite
for mine Iniquitie.

Verse. 17. *Sacrificiū deo spiritus contribulatus, & cor humiliatū deus non despicias.*

20 *This sacrifice, ô Lord I know*
thou wilt no time despise;
But it behold, and looke thereon
with thy most gratious eies.
21 And, Lord, for ỹ there nothing should
be left behind in me,

Both

Both bodie, ſoule, and all hir powers
I offer vnto thee:
22 And as a liuelie ſacrifice,
As Ezechias did,
Such time as he thy fauor got,
and health recouerid.
23 The ſame did Marie Magdalen
offer in humble ſort:
The theefe alſo vpon the croſſe
to his endleſſe comfort.
24 Great numbers more vnſpeakable
by this thy fauor wan;
And I, through grace, now penitent,
although a ſinfull man,
25 Doo claime no leſſe of mercie thine,
for to be ſhewd to me:
Bicauſe thou art, as then thou waſt,
and euermore ſhalt be.
26 *To Sion, Lord, likewiſe ſhew foorth*
thy fauour and thy grace;
That is vnto thy faithfull flocke
diſperſt from place to place,
27 Such as depend on thee alone,
and doo themſelues forſake.
Vpon the walles of this thy fort,
thou, Lord, muſt vndertake
28 Watchmen to ſet, continuallie
the ſame for to defend,
Leaſt that the enimies vnawares
bring all to wofull end.

Verſe. 18.
Benigne fac domine in bona voluntate tua Sion.

29 Thou

29 Thou knowst, ô Lord, of what small (force
mankind hath euer bin,
Since first our father Adam fell,
when he committed sin.
30 Helpe vs therfore, most mightie God,
so with thy heauenlie grace,
As we in building Sion here,
by faith maie see thy face:
31 So shall we then through mercie thine
be squared stone meet found
Vt ædificẽtur muri Ierusalem. *To building of Ierusalem,*
whose walles doo still abound
32 With liuelie stones of thy true church
heere militant in earth;
Where thine elect still offer shall,
while thou shalt spare them breath.
33 Such offrings burnt, as thou best louest
which is of thanks and praise,
Sacrificiũ iustitiæ. We shall not spare the same to doo,
while life shall length our daies.
34 *This sacrifice of iustice is,*
Vers. 19. *Tunc acceptabis oblationes & holocausta, tũc imponent super altare tuum vitulos.* which all thy creatures craue,
To giue the same onelie to thee,
most worthie so to haue.
35 This is the bullocks of our lips,
whereof the prophet saies,
We shall with lips vnto thy name
confesse most condigne praise:
36 *Which shall to thee accepted bee,*
ten thousand times much more,

Than

Than were the bullocks great and fat,
offered in time before.
37 Lord grant we may in number be
of thine elected sort,
Which shall this sacrifice present
vnto our soules comfort:
38 And that as burning incense sweet
thou wilt receiue the same,
Vpon thine altar, which is Christ,
our meane for sin and blame: *Amen.*

Domine exaudi. Psal. 102.

The first part.

O Blessed and most mightie God,
of grace the fountaine spring,
Of mercie great and plentifull,
most rich in euerie thing:
2 Thy blessed sonne in power with thee,
is euen the same thou art,
In wisedome, knowledge, and mercie
alike in euerie part:
3 Thou didst not spare him down to send
from heauenlie throne aboue,
To suffer death mankind to saue;
so ardent was thy loue.
4 Thou mad'st him poore was rich before
to make vs rich thereby;
For now is he made one with vs,
through power of deitie.

Sing this to the tune of the 51. Psalme.

Verse 1. *Domine exaudi orationem meam, & clamor meus ad te veniat.*
Verse 2. *Nō auertas faciem tuā à me in quacūq; die tribulor, inclina ad me aurem tuam.*

In quacūque die invocauero te, velociter exaudi me,

5 *Good Lord my praier hearken to,*
and let my dolefull crie
Come vnto thee, and pearse the eares
of thine high maiestie.
6 Shew foorth, ô Lord, thy countenance
of delectable show,
And with the eies of pitie thine,
some fauour on me throw.
7 *And in the daie of trouble mine*
thine eare bow downe to me,
And turne not thou thy face awaie,
when I shall call on thee:
8 But cheeflie at the point of death,
giue eare and me defend;
And let thy grace procure and worke
in me a ioifull end.
9 *In whatsoeuer daie I call,*
ô Lord, with speed giue eare;
And me deliuer from the greefes
of troubles and of feare.
10 In speedie calling on thy name,
ô Lord, thou tak'st delight,
And answer thine more readie is,
than anie maie recite.
11 Wherfore in hast make speed, ô Lord,
in hearing when I praie,
As I by need am driuen to craue
thine aiding helpe and staie.
12 For whie, the time of life is short
that I haue here to bide,

. And

And am vncertaine of the time
when time from me shall slide.
13 At first thou Adam didst indue,
when he created was,
With life of immortalitie;
but sinne brought death (alas)
14 Which death from him is due to vs,
that beareth life this daie,
So that my daies like to the smoke
consume and wast awaie.
15 Age ouertaketh youth, I see,
and youth by stealth dooth flie,
As dooth the smoke vanish awaie
aloft vnder the skie.
16 Yea manie times it chanceth so,
yer age come vs vpon,
That death by stroke such wound dooth make
that life with speed is gone.
17 Thus passeth foorth my time of life,
more swifter I maie saie,
Than is the ship good vnder saile,
or eagle after praie.
18 *My bones are waxen verie drie,*
as is the fierbrand.
Or as the pot of claie, which dooth
in flaming fornace stand.
19 As bones of mine doo well susteine
the flesh the bodie keeps;
So dooth the powers of soule susteine
the soule that neuer sleeps:

Verse. 3.
Quia defecerunt sicut fumus dies mei.

Et ossa mea sicut cremium aruerunt.

20 Which

20 Which being moistned with thy grace
shall quicke and liuelie bee,
And able for to worke those works
most pleasing vnto thee.
21 But if thy grace be still withdrawne,
then all shall drie remaine;
Both bodie, soule, and all their powers,
in euerlasting paine.

Verse. 4. *Percussus sum vt fœnum & aruit cor meum.*

22 *Full well maie man be likened to*
the grasse or withered haie,
My heart is stricken with remorse,
because I went astraie.
23 So long as man by gift of grace
doth liue and worke aright,
So long is he greene flourishing,
and liuelie in thy sight:
24 But when that sin makes entrie in,
which causeth man to fall,
Then by and by he withereth,
and barren is withall.

Quia obliti sum comedere panem meum.

25 *I haue forgot my bread to eat*
that thou to me didst giue;
Which is thy holie sacred word,
by which my soule doth liue.
26 And I haue eaten of the fruit
of the forbidden tree,
And tasted haue of sinne and death,
and brought thy wrath on mee.
27 Wherefore my leaues wither awaie,
my fruit fals on the ground,

And

And as a barren tree am left
vnperfect and vnsound.
28 The fearefull voice of sentence thir e,
for mine offenses donne,
Doth cause me mourne, lament & grone,
my time yet for to ronne.
29 *And with my voice of mourning mind,*
my bones haue cleaued hard
Vnto my flesh, and sticke so fast,
that nothing I regard.
30 *Thus like vnto a pelican*
I draw my selfe alone,
And call to mind my greeuous crimes,
and doo the same bemone.
31 The pelican, as some report,
hir harmelesse birds dooth kill,
And three daies after mourneth shee,
and is vnquiet still;
32 Then with hir beake hir breast she plucks,
till blood gush out amaine,
Which she lets drop vpon hir yoong,
till they reuiue againe.
33 Thus, Lord, doo I with my sweet birds,
which are my works through grace,
By sinne committed I them kill,
and doo them all deface:
34 But yet by praier for thy grace,
which springs of grace in deed,
The said dead works are quicke againe,
my sickelie soule to feed.

Verse 5.
A voce gemitus mei, adhæsit os meũ carni meæ.
Verse 6.
Similis factus sum pelicano solitudinis.

35 And

35 And Adam as a pelican,
touching ſome propertie;
For through his ſin he ſlue the birds
came of his progenie:
36 And dead he had remained ſtill,
had not ſweet Chriſt thy ſonne
Shed foorth his blood, vs to reuiue,
by mercie great was donne.
37 He kils, and can raiſe vp to life,
he ſtrikes and heales againe;
As in the perſecution
of Paule appeared plaine.
38 Shame cauſeth me for to withdraw
my ſelfe to be alone,
As dooth the crow that flies by night,
which would be ſeene of none.
Factus ſum ſicut nycticorax in domicilio.
39 And if I could, I would me hide
from thee as Adam did,
Such time he taſted of the fruit,
that thou didſt him forbid.
40 The works of darknes loued I,
and therefore did I flee
From the moſt bright and ſhining ſunne
of iuſtice due to mee.
Verſe. 7. *Vigilaui & factus ſum ſicut paſſer ſolitarius in tecto.*
41 O Lord, for this cauſe doo I ſigh,
ſtill ſorrow, weepe, and waile,
As one that ouerwatched is,
whoſe reſt and ſleepe dooth faile.
42 *And as the ſparrow doo I watch,*
that drawes hir ſelfe alone,

Vnder the enings of the house,
hir fellowes want to mone.

43 And to augment my greefe withall, *mine enimies all daie*
Doo raile on me, and me reuile;
so spitefull as they maie.

44 Alas againe, *My fained freends,*
that praised me before,
Against me now conspire themselues,
and vex me verie sore.

45 Such false and feined flatring freends,
much woorse and harmefull bee,
Than those that openlie professe
and shew their enmitie.

46 But both those sorts are sent to me,
for plague vnto my sin,
And for the great iniquitie
that I haue wallowed in.

Verse 8. *Tota die exprobrabant mihi inimici mei. Et qui laudabant me, aduersum me iurabant.*

The second part.

MY bread with ashes doo I eat;
that is, I right well kno,
As I of earth and slime was made,
to earth againe shall go.

2 Thus, in such bitter thoughts as these,
I eat my bread withall,
And minge my drinke with weeping teares,
that from mine eies doo fall.

3 Bicause thou angrie art with me
For mine offenses past;

Verse 9. *Quia cinerem tãquam panem manducabam. Et potum meũ cum fletu miscebam.*

O Lord, I know when time shall come,
of iudgement daie at last:
Verse. 13. *A facie iræ & indignationis tuæ.* 4 *Thy wrath and indignation*
shall then proceed from thee,
And fall vpon the heads of those
that worke iniquitie.
Quia eleuasti me, & allisisti me. 5 *O Lord thou hast me lifted vp,*
and throwne me to the ground,
In that thou mad'st me like thy selfe,
yer I was to be found.
6 No higher couldst thou lift me vp,
than to beatitude;
But then (alas) thou letst me fall,
whereby I this conclude:
7 My noble soule thou ioined hast
with massie earth and claie,
And bodie fraile, the weight whereof
driues downe my mind alwaie.
8 And Lord, in my creation
thou hast set me so hie,
Aboue all other creatures
that are vnder the skie.
9 And almost equall am I made
with blessed angels thine;
But in this state when I transgresse,
damnation then is mine.
10 So that without thy mercies helpe
I am in farre worse plight
Than anie beast, whose life or soule
with bodie dies outright.

11 My

11 *My daies (alas) awaie doo passe*
as shadow new begun,
And I am withered like the grasse
changed by heat of sun.
12 Lord grant in shadow of this life,
I maie haue grace to see
The light and knowledge of thy word,
and waies prepard for mee:
13 Which word giues light vnto the babe
yet sucking at the brest;
For after that this life is past,
repentance none dooth rest.
14 And sith the time, ô Lord, is short
of mine abiding here,
Thy grace continue towards me,
my guiltinesse to clere.
15 *For trulie thine abiding is,*
for euer to indure,
And thy remembrance throughout,
all generations sure.
16 But what is thy remembrance,
through generations all?
It is the diuine propertie,
that vnto thee dooth fall:
17 For to be meeke and mercifull,
which thou hast euer dun,
From time to time and age to age,
since first the world begun;
18 And art more mindfull of our state,
and redier to forgiue,

Verse 11.
Dies mei
sicut umbra
declinauerũt
& ego sicut
fœnum arui.

Verse 12.
Tu autem
domine in
æternum per
manes, &
memoriale
tuum in
generationẽ
& generatiõnem.

Than is the mother of hir child
late borne with hir to liue.

Verse. 13. *Tu exsurgens miseberis Sion. Quia tempus miserendi eius, quia venit tempus.*

19 *Arise therefore and mercie shew,*
good Lord vpon Sion,
Which is thy faithfull people all,
or congregation.
20 *For time it is on hir to looke,*
and mercie thine extend:
She hath long time great paine sustaind,
whereof she craues an end.
21 What is this time, wherof we speake?
was euer anie time,
In which thou didst not mercie shew,
to louing seruants thine?
22 No verelie. For from the time
the angels downe did fall,
Vntill the time the world shall end,
thy mercie euer shall,
23 As it hath bin, from time to time,
vpon all that repent;
But cheeflie was thy mercie shewd,
when Christ was hither sent
24 To suffer death, to win vs life,
thereby he enter might
The glorie of thy Maiestie,
aboue the angels bright.
25 This time was cald the time of grace,
and was appointed when
The fulnesse of the time was come,
which was vnseene to men.

26 And

26 And yet before this time, to him
was seene my Deitie,
Whereby, ô Lord, all things thou doost
in order with mercie.
27 This time of heuenlie grace we trust
shall still continue heare,
To those in time that serueth thee,
with penance, loue, and feare.
28 *The stone of Sion pleased well*
thy seruants for thy truth,
And they vpon the ground thereof
shall pittie haue and ruth.
29 Apostles thine thy seruants were,
the stones good christians bee;
And thou the sure foundation
of this faire worke to see.
30 Not vpon man nor angels bright
did they this building laie;
But vpon thee the corner stone,
of all their worke the staie.
31 *And as the heathen, Lord, shall feare*
and tremble at thy name;
So Sion shall thy faithfull church,
giue glorie to the same.
32 *Because thou Lord, hast Sion built,*
thou wilt be seene therein,
In glorie and great maiestie,
with mercie for our sin.
33 Wherefore most louing father deere,
regard our humble suite,

Verse 14. *Quoniam placuerunt seruis tuis lapides eius, & terra eius miserebuntur.*

Verse. 15. *Et timebunt gentes nomen tuum domine, & omnes reges terræ gloriam tuam.*

Verse 16. *Quia ædificauit dominus Sion, & videbitur in glo-*

vie ſua.
Verſe. 17
Reſpexit in orationem humilium, & non ſpreuit precem eorum.
Verſe. 18
Scribātur hæc in generatione altera, & populus qui creabitur laudabit dominum.
Verſe. 19
Quia proſpexit de excelſo ſancto ſuo dominus de cœlo in terram aſpexit.
Verſe. 20
Vt audiret gemitus compeditorum

And not deſpiſe the plaints we make,
nor doo our ſinnes impute.
34 As thou beheldſt the ſacrifice
that Abell gaue to thee,
And as the praier Iudith made;
ſo caſt thine eie to me.
35 With thoſe ſame eies vouchſafe to
vpon vs when we praie, (looke
Whereby the fame of mercie thine
maie written be for aie
36 *For thoſe that after vs ſhall come,*
by faith that borne ſhall be,
To render thanks, giue laud, and praiſe
vnto thy maieſtie.
37 This mercie ſure annexed is,
to nature thine diuine;
When all was loſt through deadlie ſin,
yet didſt thou make vs thine.
38 *Thou Lord aloft from heauenlie throne,*
didſt view all things alow,
And wouldſt vouchſafe vpon the earth,
thy gratious eine to throw;
39 *To ſee and heare the plaints we make,*
that fettered be in thrall,
And ſent'ſt thy deare beloued ſonne
from ſinne to looſe vs all,
40 And he thereby put downe the diuell
of death that victor was,
And death in victorie was conſum'd;
this hath he brought to pas.

41 For while his sting of deadlie sin,
thou Lord hast pluckt awaie
To make vs thinke of goodnesse thine,
wherein reioise we maie;
42 *And that in Sion we maie shew*
the glorie of thy name,
And likewise in Ierusalem
with praise to doo the same:
43 That is, when we togither meet
in faith with one accord,
As well the kings as subiects poore,
to serue and praise the Lord.
44 Thou art, ô Lord, in substance one,
and yet in persons three;
To whom all powers in heauen & earth,
obeisance giue to thee.
45 Thou sendest down thy dews of grace
vpon vs for to light,
That we therewith good works may shew
to euerie bodies sight.
46 *I answer maie*, by no means else,
good works be wrought by mee,
But by the vertue and the grace,
that dooth proceed from thee.
47 Thorow thy might thy laws we keepe
not of our selues we know,
But by the measure of thy grace,
thou didst on vs bestow.
48 *And yet, ô Lord, I faine would know,*
how short my daies shall be;

vt solueret filios interemptorum.

Verse 21
Vt annuncient in Sion nomen domini, & laudem eius in Ierusalē.
Verse, 22.
Quum colligentur populi simul, & reges, vt seruiant deo.

Verse, 23.
Respondeam in via virtutis suæ.

Pauciratem dierum meorum nuncia mihi.

And eke how long mine enimies
shall triumph ouer mee:
49 Which is, thy church desires to know
how long she shall abide,
Beset with cruell enimies
about on euerie side.
50 To whom thou hast an answer made,
by Christ thy blessed sonne,
That still thy power with hir shall be,
vntill the world be donne.
51 And we hir children thee desire
to bring vs to the end
Of this short time, that we with thee
maie to the heauens ascend.
52 And til that time good Lord vouchsafe
thou wilt continue still
Thy grace and fauour towards vs,
according to thy will:
Verse. 24 *Ne reuocces me in dimidio dierum meorum.* 53 *And not to leaue me anie time,*
in middle of my daies;
But by thine aid bring all my time
to end vnto thy praise:
54 That after these my temporall daies,
I may behold and see
Thine euerlasting daies and yeeres,
which cannot numbred bee.
In generationem & generationem anni tui. 55 For all times heere doo swiftlie passe,
as time that is vnsure;
But yet time of Eternitie
for euer shall indure.

56 For

56 For why, ô Lord, Eternitie
is verie ſubſtance thine;
Which ſubſtance who ſo ſeekes to know,
no reaſon can define.

The third part.

Verſe. 25 *In initio tu domine terram fundaſti, & opera manuum tuarum ſunt cœli.*

WIthout beginning Lord thou waſt,
and yet beginning gaue
To heauen and earth, and all therein,
which that creation haue, (power
2 Thy hands them wrought, which is thy
thy word them made alſo,
And at the laſt, *They periſh ſhall,*
and motion theirs forgo.

Verſe. 26 *Ipſi perebunt.*

3 Their ſubſtance ſtill they all ſhall keep,
yet all ſhall changed bee;
For heauen and earth ſhall new be made
of glorie great to thee.
4 Likewiſe the bodies of all men,
ſhall periſh with the reſt,
And in another ſort ſhall riſe,
to thee as ſeemeth beſt.

Tu autem permanes.

5 *But thou Lord, vnlike ſhalt indure,*
in thy high glorie great,
In maieſtie omnipotent,
ſitting on mercie ſeat;

Et omnes ſicut veſtimentum veteraſcent: & ſicut

6 *When all ſhall wax and weare awaie,*
as garments old to ſee,
And as a veſture new put on,
we all ſhall changed bee.

pertorium
mutabis
eos & mu-
tabuntur.

7 *As garments in the bodie are,*
to couer them withall;
So be the bodies of the soule,
their vestures and their pall.

Verse. 27
Tu autem
idem ipse
es.

8 *But thou art euen the selfe same one*
which euer doost abide,
That is to saie, omnipotent,
and so is none beside.

9 Inuisible thou art likewise,
immortall eke withall,
And as thy yeeres shall neuer faile,
so euer bide they shall:

Et anni
eui non
deficient.

10 So shall the soules of thine elect
immortallie remaine
In ioie and great felicitie,
not knowing anie paine.

11 The soules of those that wicked are
immortall be also,
But they contrarie shall indure
continuall paine and wo.

Verse. 28
Filij ser-
uorum tu-
orum ha-
bitabunt
& semen
eorum in
seculum
dirigetur.

12 And Lord, *The sonnes of seruants thine,*
togither they shall dwell:
Likewise their seed shall in thy sight,
still prosper and doo well.

13 Thy seruants, Lord, the prophets were
apostles thine also,
From whom by faith we haue receiu'd,
as we beleeue and know,

14 And now vouchsafe, most mightie
to send vs of thy grace; (God

That

That in this life our faith by works,
maie ſhine in euerie place:
That they to all maie ſignifie
how we thy ſeruants bee,
And that both ſoule and bodie maie
remaine and reſt with thee.

De profundis. Pſal. 130.

Sing this to the tune of the 18. Pſalme.

O God thou art the guide
of thoſe that blinded bee,
And vnto thoſe that are oppreſt
a ſuccour ſweet we ſee.

2 A comfort to the weake,
an eaſe to thoſe in paine,
A life vnto the dead in graue,
that ſleeping yet remaine.

3 O Lord, this makes me bold,
though wicked I be found,
And ouerwhelmed deepe in ſin,
and therein being dround,

4 To call and crie to thee,
from depth of miſerie,
Where none but thou can raiſe me vp
and ſafe deliuer me.

5 I can but mourne and weepe,
fetch ſighs, lament and crie;
As dooth the woman great with child,
whoſe hower draweth nie:

6 She no time can take reſt,
till ſhe deliuered bee,

Nor I, till that my conscience feele
to be forgiuen of thee.
7 It is not distance long,
that keeps my praiers backe;
Thou, Lord, doost heare before we call,
and giuest what we lacke.
8 Ionas was in the sea,
and in the fish three daies,
And from the deepe he cald on thee,
and straight thou didst him raise.
9 *Out from the deepe likewise,*
of sinne and wickednesse,
To thee I call; Lord heare my voice,
and free me from distresse,
10 *And let thine eares,* sweet Lord,
to heare *attentiue bee,*
The voice and praier of my plaints,
that now I make to thee.
11 And sith that Christ thy sonne,
hath suffred for vs all,
From endlesse death, to which by sinne
we bounden were and thrall;
12 Let not my sinnes then, Lord,
to me be stop or staie,
Whereby my plaint should not be heard,
nor voice when I shall praie:
13 But rather wipe awaie
my sinnes for euermore,
The burden of the which I feele,
too greeuous be and sore.

Verse. 1. *De profundis clamaui ad te domine*
Verse. 2. *Domine exaudi vocem meam. Fiant aures tuæ intendentes ad vocem deprecationis meæ.*

14 *If*

14 *If thou Lord be extreame,*
to marke what sinnes be donne,
Alas, *no flesh shall saued bee*;
that is vnder the sonne.
15 O Lord, if that the iust,
shall no time able bee
To enter into iudgement thine,
to plead his case with thee;
16 What shall become of me
that dailie doo offend,
And of my sinne and wickednesse
(alas) doo know no end?
17 Most vile and wretched man,
and caitife wo forlorne,
What shall I doo? but flee to thee,
with hart berent and torne.
18 *For mercie is with thee,*
increasing more and more,
Wherwith thou didst vouchsafe to come
mankind for to restore.
19 Wherein was satisfied
thy iustice, and also
Thy mercie found that which it sought,
as we by grace doo know.
20 How feruent was this loue,
to which thou didst vs bind?
First by the law of nature writ
in euerie hart or mind,
21 And then by law, which was
in tables written deepe,

Verse. 3.
Si iniquitates obseruaueris domine, domine quis sustinebit?

Verse. 4.
Quia apud te propitiatio est.

Verse. 5.
Et propter legem tuam sustinui te domine.

That

That euerie one accordinglie,
the ſame ſhuld hold and keepe,
22 Which was that one of vs
ſhould with the other beare,
And thereby to fulfill thy will,
with pitie, loue and feare.
23 I knowing this, am glad,
contented eke withall,
For to remit ſuch iniuries,
as vnto me maie fall.
24 For why, good Lord, I know,
thou doost forgiue to mee,
Much more offenſes euerie daie
committed vnto thee.
25 And when it ſhall thee pleaſe,
to ſcourge me for my ſin;
I gladlie ſhall the ſame receiue
knowing what I haue bin,
26 And that thy chaſtiſement
proceeds of verie loue;
Which all ſhall turne to me ſuch wealth,
as no man can remoue:
Suſtinuit anima mea in verbo tuo. Verſe 6.
27 Hoping after this life,
my ſoule ſhall then obtaine,
Which hope abides ſtill in thy word,
an euerlaſting gaine.
Spravit anima mea in domino.
28 *Such hope my ſoule hath had,*
by grace thou gau'ſt to me,
And by the ſame I firmelie truſt,
my ſoule ſhall ſaued be.

29 The

29 The husbandman through hope,
his ground dooth plough and sowe;
The same in hope dooth reap and threth,
that gaine thereby might growe.
30 Euen so will I abide,
in hope of glorie thine,
Not onelie in my youth, ô Lord,
or anie pointed time:
31 *But still from morning watch,* *A custodia*
vntill the night of death, *matutina*
Which is, from youth vnto mine age, *vsque ad*
when life shall passe with breath. *noctem.*
32 Who so shall cast awaie
this hope yer death proceed,
Shall loose the time he watcht before,
and want thy helpe at need.
33 This hope in promise thine,
my soule hath safelie laid
Within the bosome of hir breft,
for euer to be staid.
34 And verie meet it is Verse. 7.
that Israell also, *Spera Israel in domino.*
Which is all faithfull christians,
this hope should feele and kno.
35 For blessed is the man,
that in the Lord dooth trust,
And who in man affiance puts, *Quia apud dominũ misericordia, & copiosa apud eum*
he surelie is accurst,
36 *For mercie is with God,*
and grace abundant store,

With

redemptio Verſe. 8. *Et ipſe redemit Iſrael ex omnibus iniquitatibus eius.* Sing this to the tune of ỹ Creed Qui cunque vult.

With which Iſraell is redeemd from ſin for euermore: Amen.

Domine exaudi. Pſal. 143.

The firſt part.

O Lord, long time I wandred haue,
and gone from thee aſtraie,
And loſt the portion ỹ me gau'ſt,
in waſtfull ſinners waie.
2 With grace thou didſt repleniſh me,
therewith to follow thee;
But luſt and liking of the fleſh
hath driuen the ſame from mee,
3 So that vnworthie far I am,
for to be cald thy ſonne;
My wickednesse ſo foule appeares,
and faults that I haue donne.
4 Yet with the waſtfull child, ô Lord,
I doo my ſelfe accuſe;
And am with ſhame ſurprizd and caught,
I did my ſelfe abuſe;
5 *Wherefore Lord, ponder my deſire,*
and heare me when I praie,
And for thy truth and righteouſneſſe,
attend to that I ſaie.
6 Thou haſt with gifts indued me,
of bodie and of mind,
And I the ſame abuſed haue,
and ſhewd my ſelfe vnkind,

Verſe. 1. *Domine exaudi orationem meã, auribus percipe obſecrationem meam, & in veritate tua exaudi me.*

7 Thy

7 Thy iuſtice ſtill dooth threaten me,
with euerlaſting paine,
Thy mercie yet dooth promiſe me
to be reſtord againe.
8 *Enter not into iudgement then,*
with me, I humblie praie,
For in thy ſight no man is iuſt,
as of himſelfe to ſaie.
9 We all by ſinne our ſelues haue made
more lothſome than the ſwine,
And fouler to be looked on,
wer't not for mercie thine;
10 Which ſhall vs make like to the wooll
in colour faire and white,
When all our ſinnes thou ſhalt forget,
and cleane put from thy ſight.
11 *But yet the diuell, mine enimie;*
my ſoule purſueth ſtill,
And hath brought low my life in earth,
a ſeruant to his will;
12 And with his net me compaſt round,
where vaine delights doo dwell,
Where luſt vncleane and wickedneſſe
to bide dooth me compell.
13 *He hath me ſet in darkeneſſe ſuch,*
as men that no life haue,
Or as thoſe people being dead
are couered in the graue.
14 Now, Lord, *My ſpirit ſo vexed is,*
my hart is greeu'd alſo:

Verſe. 2
Et non intres in iudicium cũ ſeruo tuo: quia non iuſtificabitur in conſpectu tuo omnis viuens.
Verſe. 3.
Quia perſecutus eſt inimicus animam meam, humiliauit in terra vitam meam: collocauit me in obſcuris ſicut mortuos ſeculi.
Verſe. 4.
Et anxiatus eſt ſuper

My

me spiritus meus in me, tu batum est cor meum.

My conscience likewise witnesse beares,
of anguish mine and wo.
15 My wisedome, Lord, confused is,
by reason of my sin,
Repentance great my hart dooth rent,
to thinke what I haue bin.

Verse. 5. *Memor sum dierũ antiquorũ meditatus sum in omnibus operibus tuis, in factis manuum tuarum meditabor.*

16 *I call to mind the daies of old,*
and works that thou hast wrought,
The maruellous deeds that thou hast done,
I muse on in my thought.
17 As in the time of Moses law,
where mercie was not showne:
And he that did the same transgresse,
by death was ouerthrowne.
18 Yet in this hard and seuere time,
thy mercie foorth was sent,
By prophets thine, with promise made,
to all that did repent.
19 If thou in time of crueltie
couldst then such mercie show,
Much more, ô Lord, in time of grace
on me thy mercie throw.

Verse. 6. *Expandi manus meas ad te, anima mea sicut terra sine aqua.*

20 *I haue spred foorth my hands to thee,*
my soule for helpe dooth crie,
As dooth the earth that moisture wants,
where water none dooth lie?
21 That is, my life I changed haue,
from vaine delights that bee,
And haue my soule spred foorth at large,
that thou hir filth mightst see.

22 For

22 For as the earth that moiſture wants
must barren be by kind:
So if my ſoule be void of grace,
no good is there to find.
23 But yet through moiſture of ỹ grace,
from thee that dooth proceed,
Vouchſafe I may thy mercie haue,
and that o̅ Lord with ſpeed.
24 *Heare me, o̅ Lord, and that right ſoone,*
for whie my ſpirit is weake,
And feeble made, much like a man
that wanteth power to ſpeake.
25 The feare is ſuch that I poſſeſſe,
I redie am to fall,
The ſtrength whereby my bodie liues,
is gone awaie withall.
26 This feare of endleſſe puniſhment,
which I deſerued haue,
Had welnigh brought me in deſpaire,
yer I poſſeſſe the graue.

Verſe 7.
Velociter exaudi me domine, defecit ſpiritus meus.

The ſecond part.

GOod Lord turne not thy face awaie,
leaſt I be like to thoſe
That doo deſcend into the pit,
where nought but horror growes.
2 Thou wilt not Lord the death of him,
that hath offended thee;
But rather that he ſhould returne
and ſaued ſo to bee.

Non auertas faciem tuam a me, ne ſimilis ero deſcendentibus in lacum.

3 Thou

3 Thou art the true and onelie God,
the ſauiour of mankind;
Without thee there is nothing elſe
that we ſhall mercie find.
4 Then turne to me thy countenance
of amiable graee,
And let thy mercie ſhadow me,
while life I haue and ſpace,
5 And laie not to my charge, good Lord,
the ſinnes that I haue donne,
But them forget, and me forgiue,
for Chriſtes ſake thy ſonne.

Verſe. 8. *Auditam fac mihi mane misericordiam tuam, quia in te ſperaui.*

6 *And cauſe thy mercie to be heard,*
of me before the prime;
For I in thee haue put my truſt,
alone from time to time.
7 Moſt bleſſed Lord, grant that I may
thy mercie ſweet obtaine,
And that right ſoone thou me releaſe
from my deſerued paine.
8 With great repentance doo I call,
my hope aſſureth mee,
Thou wilt forgiue me all my ſinnes,
becauſe I truſt in thee.
9 I know that thou art nigh to all
that call vpon thy name,
And wilt direct their ſteps aright,
that craue of thee the ſame.

Notã fac mihi viã in qua am-

10 *Wherefore good Lord ſhew me the waie*
I ought for to walke in,

Fo

For I my soule haue lifted vp,
to thee with all my sin.
11 Lord manie times in deed thou hast
directed me the waie,
And I haue purposd in my selfe,
no more to go astraie:
12 Yea, when I haue repentant bin,
and vowed in my hart
Thy law for to obserue and keepe,
and neuer to depart;
13 The diuell my dailie enimie
contriu'd the matter so,
That his deceit, yer I was ware,
gaue me the ouerthrow:
14 And Lord without assistance thine,
he vanquish will yer long
All the kingdoms vpon the earth,
he is become so strong.
15 *Deliuer me from all my foes,*
for vnto thee I flie,
And gine me strength, my God to doo
thy will effectuallie.
16 For of my selfe no power I haue
to doo the good I should,
Ne for to wish or thinke the good
that verie faine I would.
17 Thy mercie onelie, Lord, it is
by which I must preuaile,
For man without thy helpe and aid,
of purpose needs must faile.
18 Thou

bilē, quia
ad te leuaui animā
meam.

Verse 9.
Eripe me
de inimicis
meis, domi-
ne ad te
confugi.
Verse 10.
Doce me
facere vo-
luntatem
tuā, quia
Deus meus
es tu.

18 Thou haſt with reaſon and with will
indued me I know;
But will (of force) without thy grace,
muſt reaſon ouerthrow.
19 *Wherefore, Lord, let thy holie ſpirit,*
conduct me in the waie,
Vnto the land of righteouſneſſe,
I thee beſeech and praie:
20 Where thine elect and choſen ſort
thy brightneſſe ſhall behold,
With ſuch heauenlie felicitie
as cannot here be told;
21 Not that I haue deſerued, Lord,
for to poſſeſſe the ſame,
But for thine endleſſe mercies ſake,
and for thine holie name.
22 Thou wilt not, Lord, the death of him
that dailie dooth offend,
But that he rather doo conuert,
and ſo his life amend:
23 This is thy will, this is thy mind,
though I a ſinner bee;
If by repentance I doo turne,
then wilt thou turne to mee.
24 And then ſhall I receiued be,
and be reuiu'd againe,
And through thy equitie be freed,
of euerlaſting paine.
25 For whereas I by ſin am dead
ſpirituallie to laie,

Spiritus bonus deducet me in terram rectam.

Verſe. 11 *Propter nomen tuum domine*

Vuiificabis me in æquitate tua.

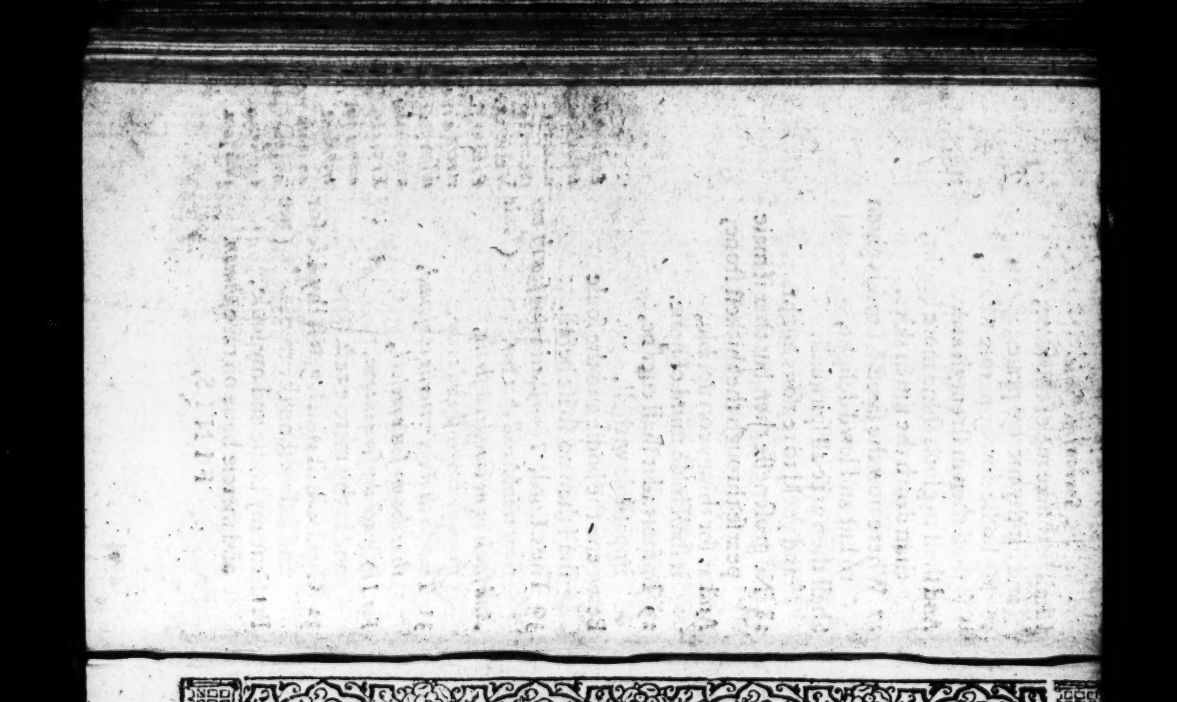
I shall bethinke me of the same,
and for thy mercie praie.
26 My bodie now by nature weake,
shall then in strength arise,
And shall in glorie shine more bright,
than dooth the sun in skies.
27 Where now the same, ô Lord, is giuen
to lust and lewd delight,
Shall then arise all spirituall,
and yeeld to reasons might.
28 No groseneſſe then, but that it maie
pearse through the thickest stone;
And as for things corruptible,
it shall haue mind of none.
29 Immortall it shall euer be,
impassible withall,
Betweene the bodie and the soule
shall then no strife befall.
30 Thus, Lord, *Thou shalt bring foorth my soule*
from troubles all that bee,
And shalt mine enimies destroie,
through mercie shewd to me,
31 *Thou shalt them vtterlie confound,*
that doo my soule molest,
For I by grace thy seruant am,
and in thy mercie rest.
32 Good Christ which gau'st thy life for me
and suffredst on the tree:
Preserue my bodie and my soule,
and mercie haue on mee, *Amen.*

Et dutes de tribulatione animam meam.

Verse 12.

Et in misericordia tua disperdes inimicos meos
Et perdes omnes qui tribulant animam meam, quoniam ego seruus tuus sum.

FINIS.



A Handfull of *Honiſuckles:*

Gathered by *William Hunnis*, one of the Gentlemen *of hir Highneſſe chapell*, and Maiſter to the children *of the ſame.*

Prepard with faith, confirmd with hope,
and furniſhed with loue,
Approch and praie, ſo thou beelow
ſhalt pleaſe the Lord aboue.

Newlie printed by
Henrie Denham.
1587

Prou. 15, verse. 29.

The Lord is absent far awaie,
from such as be vniust.

BRITISH MUSEUM

But he doath heare the righteous praie,
[Because in him they trust]

Sweet Ieſu for thy mercie ſake,
haue mercie now on mee: *Amen.*

O Ieſu meeke, grant that I maie 4
repoſe my truſt in thee;
For thou ſweet Ieſu art the peace,
and true tranquillitie.

Thou Ieſu art the verie peace,
and quietneſſe of mind,
The onlie reſt vnto the ſoule,
that ſhall thy fauour find.

Wherefore ſweet Ieſu doo vouchſafe,
my ſoule this peace maie ſee,
And for thy painfull paſſion ſake,
haue mercie now on mee: *Amen.*

O Ieſu, if thou doo withdraw 5
thy comfort for a time,
Let not deſpaire take hold on mee,
for anie ſinfull crime.

But giue me patience to abide,
thy pleaſure and thy will;
For ſure thy iudgements all are right,
though I be wicked ſtill.

But yet a promiſe haſt thou made
to all that truſt in thee,
According to which promiſe Lord,
haue mercie now on mee: *Amen.*

6 O Ieſu deare, giue me that grace,
I gladlie ſuffer maie,
What euer ſo thy pleaſure be
vpon me for to laie.

O Ieſu meeke, what thanks ought I
to giue vnto thy name,
Which for my ſinnes to ſet me free,
haſt ſuffred death and ſhame?

O Ieſu ſweet, my wickedneſſe
I doo confeſſe to thee;
Wherefore as thou haſt promiſed,
haue mercie now on mee: *Amen.*

7 O Ieſu ſweet, a little thing
ſometime dooth vex me ſore,
And makes me ſlow to giue thee thanks,
ah! wo is me therefore.

Ieſu, againe ſometime I thinke
ſtill ſtronglie for to ſtand,
But when a little trouble coms,
I ſtraight fall vnder hand.

Thus Ieſu ſee, a ſmall thing makes
temptation great to be,
My weakeneſſe Ieſu doo behold,
and mercie haue on me: *Amen.*

8 O Ieſu Chriſt, in all things now,
aſſiſt me with thy grace,
And make me ſtrong w heuenlie ſtrength
while life I haue and ſpace.

Ieſu

Ieſu let not mine enimie
the feend, ne yet the fleſh
Preuaile, though ſtill they me aſſaile
from daie to daie afreſh.

But Ieſu ſtrengthen thou my ſpirit,
it maie the victor be,
And for thy tender mercie ſake,
haue mercie now on me: *Amen.*

O Ieſu, who ſhall giue me wings 9
of perfect peace and loue,
That I therewith from henſe maie flie,
and reſt with thee aboue?

O Ieſu, when ſhall I aſcend,
and feele how ſweet thou art,
And leaue the earth and loue thee beſt,
with all my ſoule and hart?

Sweet Ieſu when thy pleaſure is,
the time is knowne to thee:
Both now and then ô Ieſu deare,
haue mercie Lord on mee: *Amen.*

O Ieſu, king of glorie great, 10
the comfort of vs all;
We wander here in wilderneſſe,
and euerie daie doo fall.

Sweet Ieſu, come and viſit me,
my heauie ſoule make glad,
Which now through ſin in priſon lies,
all heauie, ſicke, and ſad.

Good Ieſu with thy preſence ſet
my ſoule at libertie,
And for thy bitter paſſion ſake,
haue mercie now on mee: *Amen.*

11 O Ieſu, oft it greeueth me,
and troubleth ſore my mind,
That I ſo weake and fraile am found,
to wander with the blind.

O Ieſu deere, thou laſting light,
whoſe brightneſſe dooth excell,
The cleerenes of thy beams ſend downe,
within my heart to dwell.

O Ieſu quicken thou my ſoule,
that it may cleaue to thee,
And for thy painfull paſſion ſake,
haue mercie now on mee: *Amen.*

12 O Ieſu, grant I maie reſigne
my ſelfe vnto thy will,
And that I maie my ſelfe forſake,
and cleaue vnto thee ſtill.

O Ieſu, grant that I may haue
of ioie and inward peace,
And of the pains I haue deſeru'd,
good Ieſu me releaſe.

Sweet Ieſu, giue me inward ioie,
my ſoule to feed on thee,

And for thy tender mercies ſake,
haue mercie Lord on mee: *Amen.*

O Ieſu ſweet, I know I am 13
but vanitie and ſin,
Vnconſtant as the wind that blowes,
and euer ſo haue bin.

Whereof then Ieſu maie I brag?
or what haue I to ſaie?
Shall I of men ſeeke to be praiſd?
or yet extold for aie?

No Ieſu ſweet, the true praiſe is,
for to be praiſd of thee,
Wherefore good Ieſu weigh my caſe,
and mercie haue on mee: *Amen.*

O Ieſu, thou my glorie art, 14
in thee will I reioice,
And not, good Ieſu, in my ſelfe,
nor yet in that mans voice

That worldlie honor maie me giue,
to ſet me vp on hie,
To rule among the ſonnes of men,
and ſit in dignitie.

Theſe are but ſhadowes to compare
to glorie that's with thee,
Sweet Ieſu for thy glorie ſake,
haue mercie now on mee: *Amen.*

15 O Ieſu, here in earth we liue,
and ſoone deceiued are,
With vaine delights & world dooth yeeld
wherein we run too farre.

But yet, ſweet Ieſu, if I could
behold my ſelfe right well,
I ſhould good Ieſu plainlie ſee,
and therein trulie tell

The troubles that are falne on me,
were for offending thee,
For which offenſe I pardon craue,
haue mercie Lord on mee: *Amen.*

16 O Ieſu Chriſt, vnder whoſe power
is both the ſea and land,
Ariſe and helpe me to defend,
by power of thy ſtrong hand

From ſuch as lurke and lie in wait,
and ſeeke to doo me wrong,
Sweet Ieſu, ſee how weake I am,
and how that they be ſtrong.

Ieſu make haſt and come with ſpeed,
my truſt is all in thee;
And therefore Ieſu helpe me now,
and mercie haue on mee: *Amen.*

17 O Ieſu, comfort mine exile,
aſſwage my dole and greeſe,

With

With thee to be is my desire,
mine onelie cheefe releefe.

Iesu, the pleasures of this world,
they maie not long indure,
And he that puts his trust therein,
shall find them all vnsure.

Sweet Iesu grant that I may haue
mine onelie ioie in thee,
And for thy bloudie passion sake,
haue mercie now on mee: *Amen.*

O Iesu Christ that hast me made, 18
and with thy bloud me bought,
Suffer me not to be condemnd,
whom thou hast made of nought.

O Iesu mild, in time of need
thy mercie doo bestow,
And in thy iustice iudge me not,
nor doo thy rigor show.

O Iesu in extremitie,
I doo appeale to thee;
Wherefore sith that I trust in thee,
haue mercie now on mee: *Amen.*

O Iesu sweet, for heauenlie things 19
I often seeke to find,
But then affections of the world,
doo backward plucke my mind.

Againe, I ſeeke for to ſubdue,
th'affections that doo riſe,
But to my ſpirit they will not be
ſubiect in anie wiſe.

Thus Ieſu meeke, thou ſeeſt I ſtriue,
And all to be with thee,
Wherefore good Ieſu make me ſtrong,
and mercie haue on mee: *Amen.*

20 O Ieſu, manie times I praie,
and call vpon thy name;
When that my heart is far awaie,
alas I more to blame.

And that good Ieſu coms to mind,
that cuſtome often brought,
Whereby the praiers that I make,
be vaine and turne to nought.

Sweet Ieſu pardon and forgiue,
when I ſo praie to thee,
And for thy endleſſe mercie ſake,
haue mercie Lord on mee: *Amen.*

21 O Ieſu, be not long awaie,
nor in thy wrath depart,
But mortifie that fleſh deſires,
and lighten thou my hart.

Send foorth the burning flames of loue,
cleane to conſume for aie

The cloudie fanſies of my mind,
which trouble me alwaie.

Good Ieſu gather all the powers,
of my poore ſoule to thee;
And make me to refuſe the world,
and mercie haue on mee: *Amen.*

O Ieſu mild thine eare bow downe, 22
and ponder my deſire,
Deale not with me as I deſerue,
to puniſh in thine ire.

But me defend, ô Ieſu meeke,
through mercie great of thine,
From dangers ſuch as maie befall,
this ſinfull ſoule of mine.

O Ieſu, hide not now thy face,
from him that cals on thee;
But Ieſu for thy bitter death,
haue mercie now on mee: *Amen.*

O Ieſu ſweet with mercie now, 23
reforme that is amiſſe,
And with the ſtrength of thy great grace
ſend light where darkeneſſe is.

Good Ieſu, from my ſecret faults,
doo make me cleane and bright:
And from preſumptuous ſins, ô Lord,
defend me through thy might.

Good

Good Ieſu caſt my youthfull ſinne,
behind thy backe to be,
And for thy tender mercie ſake,
haue mercie now on me. *Amen.*

24 O Ieſu, ſhut not vp my ſoule
with thoſe that run aſtraie,
But let the ſhadow of thy wings,
my ſoule protect alwaie.

Good Ieſu turne thee vnto me,
and cleanſe me from my ſinne:
Sweet Ieſu Chriſt doo not behold,
how wicked I haue bin.

But thinke vpon thy mercies great,
though I vnworthie be;
And for thy painfull paſſion ſake,
haue mercie now on me: *Amen.*

25 O Ieſu ſweet, giue me an hart,
that is contrite and pure,
A bodie chaſt that humble is,
and conſtant to indure.

A mind that is with heauenlie ioies
repleat through thy great grace,
A ſoule likewiſe to magnifie
thy praiſe in euerie place.

O Ieſu, for thy mercie ſake,
let theſe proceed from thee,
And then no doubt I ſhall be ſure,
thou mercie haſt on mee: *Amen.*

Cer-

Certeine bleſſings promiſed by God vnto all thoſe that doo loue and feare him. Deut. 28.

WHo hearkens to the voice of God,
and dooth his law fulfill,
Shall bleſſed be in towne and feeld,
with mercie and good will.

His frute likewiſe ſhall bleſſed be,
that from his loins ſhall ſpring,
His corne and cattell ſhall increaſe,
with plentie of all thing.

His oxen and his flocks of ſheepe,
ſhall bleſſed be with ſtore,
His going out and comming in,
ſhall bleſt be euermore.

His enimies that ſhall ariſe,
ſhall fall before his face,
And flee for feare as dooth the beaſt
the hunter hath in chaſe.

His houſes that be made for ſtore,
with great increaſe ſhall gro,
And euerie thing he takes in hand,
ſhall bleſſed be alſo.

Vouchſafe good God to giue me graee,
ſo to direct my mind,

As

As by the ſame in time of need,
I may thy bleſſing find: *Amen.*

A meditation when ye go to bed.

O Lord my God I wandred haue,
as one that runs aſtraie,
And haue in thought, in word, in deed,
in idleneſſe and plaie

Offended ſore thy maieſtie,
in heaping ſin to ſin,
And yet thy mercie hath me ſpard,
ſo gratious haſt thou bin.

O Lord my faults I now confeſſe,
and ſorie am therefore,
But not ſo much as faine I would,
ô Lord, what wilt thou more?

It is thy grace muſt bring that ſpirit,
for which I humblie praie,
And that this night thou me defend
as thou haſt doone this daie.

And grant when theſe mine eies & toong
ſhall faile through natures might,
That then the powers of my ſoule,
maie praiſe thee daie and night: *Amen.*

A meditation at your vpriſing.

O Lord this night who haſt me kept
from dangers all that bee,
And haſt me giuen of reſt and ſleepe,
ſo much as pleaſeth thee.

Where other of my brethren poore,
of better life than I,
Doo wander vp and downe the ſtreets,
and harbourleſſe doo lie.

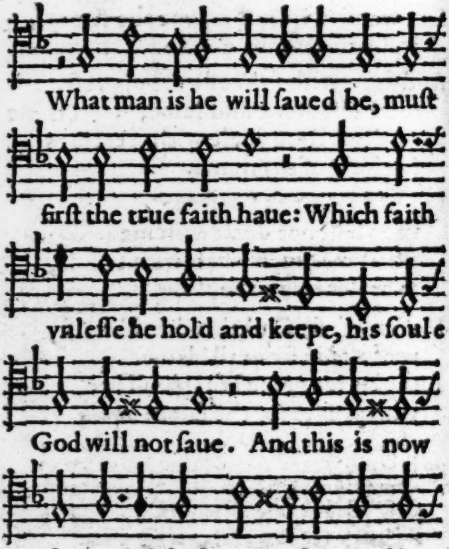
And ſome with ſickneſſe are oppreſt,
ſome impotent and lame, (thine
Thus dooſt thou deale with creatures
to glorie of thy name.

O Lord in ſort as I deſerue,
thou haſt not dealt with me;
But haſt me giuen wherewith to liue,
in better caſe to be.

Moſt mightie God, this daie likewiſe,
protect me from all blame,
And giue me grace I thankfull bee,
with praiſes for the ſame: *Amen.*

Athanasius his Creed, commonlie called, *Quicunq; vult.*

By faith we please the Lord,
by faith we are set free,
By faith we worke the will of God,
faith will not idle bee.



three: The Father, Son, & Holie-ghoſt,
all three in Vnitie.

The perſons neither to confound,
nor ſubſtance to diuide,
For he that ſhall ſo thinke of them,
from perfect faith is wide.

For of the Father, of the Sonne,
and of the Holie-ghoſt,
Be perſons three in ſeuerall,
and all in might be moſt.

The Father, Sonne, and Holie-ghoſt,
in Godhead equall bee,
In glorie like, and ſo in might,
and ſo in Maieſtee.

Such as the heauenlie Father is,
ſuch is the Sonne alſo,
Such is likewiſe the Holie-ghoſt,
all three one God, no mo.

The Father was vncreated,
ſo was the ſonne likewiſe,
The Holie-ghoſt vncreated,
ſtill one for to deuiſe.

The

The Father without number is,
none maie him comprehend,
The ſonne likewiſe, and Holie-ghoſt
all three one without end.

The Father, Sonne, and Holie-ghoſt,
eternall doo endure,
And yet not three eternals be,
but one eternall ſure.

Not three that number doo exceed,
nor three vnmade certaine,
But three in one and one in three,
for euer doo remaine.

The Father, Sonne, and Holie-ghoſt,
omnipotent be all:
And yet not three omnipotents,
but one beleeue we ſhall.

The Father God, the Sonne is God,
the Holie-ghoſt alſo:
And yet three Gods we ſhall not ſaie,
of Gods but one, no mo.

The Father Lord, the Sonne is Lord,
and Holie-ghoſt is Lord,
Yet not three Lords, but one in three,
and three in one accord.

For like as we compelled be,
by chriſtian veritie,
Ech perſon of them to confeſſe,
both God and Lord to bee.

So are we by the ſame forbid,
in anie wiſe to ſaie,
Three Gods to be, or yet three Lords,
but three in one alwaie.

The Father is not created,
begot nor made of none,
The ſonne ne made nor created,
begot of him alone.

The Holie-ghoſt is from them both,
ne made, create, nor got;
But from the Father and the Sonne
proceeding had we wot.

So then there is of Fathers one,
not Fathers three, we ſee;
One ſonne, not three; and ſo likewiſe
one Holie-ghoſt to bee.

And in this holie Trinitie,
is none more great than other,
But that the whole three perſons be
coequall all togither.

So that in all as foreſaid is,
the Vnitie in three,
And Trinitie in vnitie,
ought woorſhipped to bee.

Yet furthermore it needfull is,
vnto ſaluation,
That we beleeue of Ieſus Chriſt,
the incarnation.

The

The right faith is, that we beleeue,
and with one mouth foorthsho:
That Ieſus Chriſt the ſonne of God,
is God and man alſo.

God of his father ſubſtance is,
begot yer world was wrought:
And man by fleſh and bloud he tooke,
of hir who foorth him brought.

Both perfect God and perfect Man,
is he without diuiding:
And of a reaſonable ſoule,
and humane fleſh abiding.

He to the Father equall is,
touching his Deitie:
But he is leſſe than Father is;
by his humanitie.

Who though he be both God and man
yet one is he, not twaine:
That is to ſay, one Ieſus Chriſt,
for euer to remaine.

One, not by turning Godhead his
into the fleſh we ſee,
But taking manhood into God,
by power of Deitee.

One, yet not by confuſion
of this his ſubſtance ſure,
But by vnitie of perſon,
which euer ſhall indure.

For

r as the reaſonable ſoule,
and fleſh one man dooth make,
God and man is but one Chriſt,
which ſuffred for our ſake.

nd then deſcended into hell,
the third daie roſe againe,
rom death to life this hath he doone,
mankind to rid from paine.

nd after this aſcended he,
vnto the heauens on hie,
nd on his fathers right hand ſits,
one God eternallie.

rom thenſe he ſhall come down againe
a rightfull iudge to bee,
o iudge the liuing and the dead,
as he their works ſhall ſee.

whoſe deſcending all ſhall riſe,
in twinkling of an eie,
nd with his fleſh ſhall him behold,
in throne of Maieſtie.

ien they that haue doone righteouſlie,
ſhall heauen haue for their hire,
nd they that haue doone wickedlie,
haue euerlaſting fire.

his is the true and perfect faith,
all chriſtians ought to haue,
hich faith vnleſſe we doo beleeue,
our ſoules God will not ſaue.

Praiſe

Praiſe we theſe perſons three in one,
and likewiſe one in three;
As from the firſt hath bin, now is,
and euermore ſhall bee: *Amen.*

A meditation to be ſaid of women with child.

In time of trouble call on mee,
and I will then deliuer thee.

THe time drawes nie,
of bitter painfull throwes,
How long I ſhall
the ſame indure, God knowes,
O Lord my God
I humblie aske of thee,
Make haſt ſweet Chriſt,
and ſafe deliuer mee.
Although my ſinne
deſerued haue right well,
Such paine as this,
yea more than toong can tell,
Yet ah! my God
turne not awaie thy face,
Nor me forſake,
in this ſo ſharpe a caſe.
This wombe, and fruite
that ſpringeth in the ſame,
Haſt thou create,
to glorie of thy name.

Oppreſt with paine,
ô Lord when I ſhall bee,
Make leſſe the ſame,
ſo much as pleaſeth thee,
And grant good God,
thy creature may proceed,
Safelie on liue,
with mercie at my need.
In Chriſtes name,
I will my trauell ſho;
Now Holie-ghoſt,
come comfort me in wo.
Come Father deare,
and let thy power deſcend,
O Ieſu Chriſt,
thy mercies great extend.
Ah God! behold
my dolor and my ſmart,
Sweet Holie-ghoſt,
my comforter thou art;
Take part wi[illegible] me,
and hea[illegible]ny wofull crie;
Exaudi me,
miſerer[illegible]i: Amen.

A meditation to be deliuered from ſinne.

O Lord my God,
I humblie beſeech thee,
And Ieſus Chriſt,
thine equall in Deitie,
With Holie-ghoſt,
of like power in maieſtie,
And three in one,
and likewiſe one in three,
Which is to ſaie,
one bleſſed Trinitie:
Grant that the power
of thy diuinitie,
Maie in this life
alwaie deliuer me,
From fornication,
and adulterie,
From wicked ſort
of vncleane companie,
From ſudden death,
and curſed blaſphemie,
From vaine glorie
and hypocriſie,
From malice, hatred,
and crueltie,
From the deteſtable
and great enormitie
Of ſedition and
priuie conſpiracie:

From all falſe doctrine
and hereſie:
From pride in heart
and vanitie:
From peſtilence, famine,
and bloudthirſtie:
From iuſt deſert
of ſlander and infamie:
From filthie ſinne,
and vile iniquitie.
And when as I
vpon thy name ſhall crie;
Heare my requeſt,
And grant me thy mercie: *Amen.*

A praier for the Queens moſt excellent Maieſtie.

O King of heauen, of earth, of ſea,
and all things elſe beſide,
Vnder whoſe power, and in whoſe hands
the hearts of kings abide;
Vouchſafe to guide our gratious Queene
Elizabeth aright,
That ſhe in peace with health may reigne
and gouerne through thy might;
And when thy godlie will ſhall bee
to end hir liuing daies,
Hir ſoule may then with angels thine,
ſound forth thine endles praiſe: *Amen*

A thankeſgiuing before meat.

FOr food ſuch as we find,
Let vs giue thanks therefore,
and not forget the poore to feed,
with ſome part of our ſtore.
Let all oúr talke be ſuch,
whereby no grudge may gro,
Our ſelues well eaſd, & God beſt pleaſd,
Chriſt grant it may be ſo.
God long preſerue in peace and health,
Our gratious queene *Eliſabeth*: *Amen.*

A thankeſgiuing after meat.

THou God be praiſed for the food,
we haue receiu'd from thee;
And giue vs grace a life to lead,
More thankefull for to bee:
Lord long preſerue in peace and health,
Our gratious Queene *Eliſabeth*: *Amen.*

FINIS.

The poore Widowes Mite:

Gathered by *William Hunnis*, one of the Gentlemen *of hir Highneſſe* Chapell, and Maſter *to the Children of the ſame.*

Who knocks with hope, and craues in faith,
ſhall haue their iuſt requeſt;
By loue who ſeekes, the way ſhall find
to port of quiet reſt.

Newlie printed by *Henrie Denham*
1587.

BRITISH
MUSEUM

To the Queenes Maiesties *Highnesse.*

E Except your Highnes well allow
this gift of humble mind,
L Lacke shall my hope the gladsome frute,
it sought thereby to find.
I If gift with giuers loiall hart
your Maiestie will trie,
Z Zeale more than gift shall triumph then
before your princelie eie.
A A Persian prince, in gratious part,
tooke water of the well,
B Because he sawe the giuers zeale,
the giuers gift excell:
E Euen so my zeale, renowmed Queene,
equiualent is with his,
Th. Though I offense commit to giue
so slender gift as this.
R Remembring yet your Princelie woont,
of clemencie withall;
E Example such hath boldned me,
vpon my knee to fall.
G Great gifts of gold, and gems of price,
poore *Hunnis* would present,
I If he them had; in stead whereof
hee praies this may content.
N New yeere, and manie God you send,
in health with peace to raine,
A And after when your spirit departs,
with Christ it may remaine.

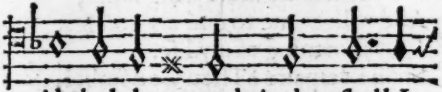
Your Highnes loiall subiect and
most humble obedient seruant,
W. H.

The Author.

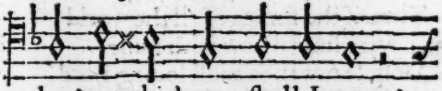
WHo seekes with works alone to win
the life that shall remaine,
I Is farre deceiu'd: for if it be so,
then Christ hath dide in vaine.
LL Let our good workes our faith declare;
by faith we are made free,
I It coms from God, that goodnesse is,
no good at all in mee.
A As man himselfe vnable is,
in thought to please the Lord,
M Much lesse to worke or doo the deed,
that might his health accord.
H Here I professe one God to serue,
from secret search of hart,
V Vnto his sacred word to cleaue,
and neuer to depart.
N No time my Prince nor Magistrate,
by will for to offend,
N Ne wish I woorse vnto my foe,
than to my verie frend.
I In Christ by faith, by no meanes else,
my righteousnesse dooth flo:
S Such was his loue, such is my faith,
and euer shall be so.

The Poore Widowes *Mite.*

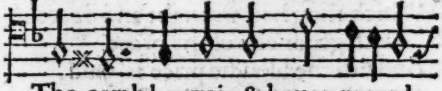
The first Meditation.



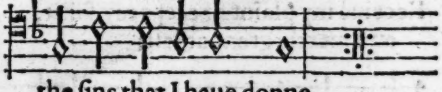
Ah helples wretch ! what shall I



doo ? or which way shall I ronne ?



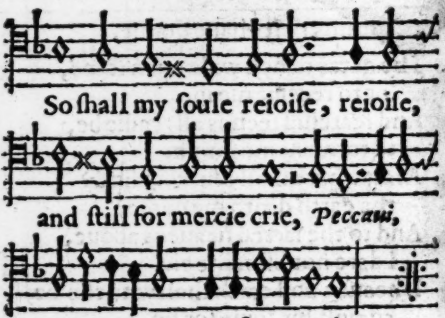
The earth bewrais, & heuen records



the sins that I haue donne.

The gates of hell wide open stand,
for to receiue me in,
And fearefull feends all readie be,
to torment me for sin.
Alas, where shall I succour find ?
the earth dooth me denie,
And to the sacred heauens aboue,
I dare not lift mine eie.
If heauen and earth shall witnesse be,
against my soule for sin,

Vntimelie birth (alas) for me
much better then had bin.
And now deſpaire approcheth faſt,
with bloodie murdering knife,
And willeth me to end my greefes,
by ſhortning of my life.
Shall I deſpaire? Thou God forbid,
for mercie more is thine,
Than if the ſinnes of all the world
were linked now with mine.
Deſpiſe not then moſt louing Lord,
the image of thy face, (bought
Which thou haſt wrought and dearelie
with goodneſſe of thy grace.
And ſith the bloudie price is paid,
and bitter paines all paſt;
Receiue my plaints, accept my ſpirit,
and mercie grant at laſt:



The

The 2. Meditation.

THou God that rulſt and rainſt in light
that fleſh can not attaine,
Thou God that knowſt the thoughts of men
are altogither vaine;
Thou God whom neither toong of man
nor angell can expreſſe:
Thou God it is that I doo ſeeke,
thou pitie my diſtreſſe.
Thy ſeat, ô God, is euerie where,
thy power all powers tranſcend,
Thy wiſdome cannot meaſurd be,
for that it hath no end.
Thou art the power and wiſdome too,
and ſole felicitie,
But I a lump of ſinfull fleſh,
nurſle of iniquitie.
Thou art by nature mercifull,
and Mercie is thy name,
And I by nature miſerable,
the thrall of ſin and ſhame.
Then let thy nature, ô good God,
now worke his force in mee,
And clenſe the nature of my ſinne,
and heale my miſeree.
One depth, good Lord, an other craues,
my depth of ſinfull crime
Requires thy depth of mercie great,
for ſauing health in time.

Sweet Christ grant ỹ thy depth of grace,
may swallow vp my sin,
That I thereby may whiter be,
than euer snow hath bin:

¶ So shall my soule reioise, reioise,
and still for mercie crie,
Peccaui, peccaui,
miserere mei.

Sing these foure lines to euerie meditation following.

The 3. Meditation.

BEfore thy face and in thy sight,
haue I, deuoid of shame,
O Lord transgressed willinglie,
I doo confesse the same.
Yet was I loth that men should know,
or vnderstand my fall,
Thus feard I man, much more than thee,
thou righteous iudge of all.
So blind was I and ignorant,
yea rather wilfull blind,
That suckt the combe, and knew the bee
had left the sting behind.
My sinnes, ô God, to thee are knowne,
there is no secret place,
Where I maie hide my selfe, or them,
from presence of thy face.
Where shall I then my selfe bestow?
or who shall me defend?
None is so louing as my God;
thy mercies haue no end.

In

In deed I grant, and doo confesse
my sinnes so heinous bee,
As mercie none at all deserues:
but yet thy propertie
Is alwaies to be mercifull,
to sinners in distresse;
Whereby thou wilt declare and shew
thy great almightinesse.
Haue mercie Lord on me therefore,
for thy great mercies sake;
Which camst not righteous men to call,
but sinners part to take:

¶ So shall my soule reioise, reioise,
and still for mercie crie,
Peccaui, peccaui,
miserere mei.

The 4. Meditation.

MOst gratious God, doo not behold
the number of my sin,
Ne yet consider with thy selfe
how wicked I haue bin;
But rather thinke I am but dust,
or as the withered haie,
Which flooriseth to day in field,
to morrow shorne awaie.
My flesh rebels against the spirit,
my spirit too weake is found,
By sinne conceiu'd in mothers wombe,
my soule first caught hir wound.

My

My flesh is fraile, too weake and vaine,
to doo the thing I should,
And what I would not, that doo I,
contrarie that I would.
Thou seest ô Lord how weake I am,
not able for to stand
Without the succour, helpe and aid
of thy most mightie hand.
And what is he that will not staie
the man that's like to fall?
Or will refuse the sicke to helpe,
for helpe when he dooth call?
If thou wilt laie vnto my charge,
the burden of my sin;
O Lord, the conquest is but small,
that thou thereby shalt win.
For why, thy glorie and thy praise,
in mercie dooth consist,
Vnto the which I yeeld my selfe,
to doo with what thou list.

¶ My soule shall trust in thee, in thee:
and still for mercie crie,
Peccaui, peccaui,
miserere mei.

The 5. Meditation.

IF I demand what mercie is?
thou God wilt answer mee,
That mercie is th'abundance great
of thy diuine pitie;

Where-

Wherewith thou vewſt th'afflicted ſort,
that on the earth doo lie:
And what is this compaſſion then,
but proofes of thy mercie?
Our fathers old the ſame haue felt,
and now in reſt doo raine,
And thou art ſtill the ſelfe-ſame God,
for euer to remaine.
Our fathers were conceiu'd in ſinne,
and ſo are we likewiſe:
Wilt thou compaſſion ſhew on them,
and children theirs deſpiſe?
One faith in Chriſt we all profeſſe,
one God in perſons three,
As thou compaſſion hadſt on them,
compaſſion haue on mee.
Ponder, ô God, my hearts deſire,
moſt humblie doo I craue;
And doo awaie all my miſdeeds,
and ſo compaſſion haue.
And as of ſinners manie a one,
whoſe number is ynknowne,
Thou didſt vouchſafe to draw to thee,
and make them all thine owne:
So now vouchſafe, moſt gentle God,
likewiſe to draw me in,
And make me righteous by thy grace,
forgiuing me my ſin:
¶ So ſhall my ſoule reioiſe, reioiſe,
and ſtill for mercie crie,

Peccaui.

Peccaui, peccaui,
miſerere mei.

The 6. Meditation.

MOſt mightie God, I doo confeſſe,
ten thouſand times and more,
Thou haſt me waſhed from my ſinne,
and ſalued ſtill my ſore:
But I through ſinne am ſalne againe,
and fowler now am made,
Than euer was the filthie ſwine
with mier ouerlade.
How oftentimes ſhall we forgiue,
ech other that offend?
Seuentie times ſeuen, the ſcripture ſaith,
which ſignifies no end.
If man to man ſuch fauour ſhew,
that wretched caitiues bee,
How much more thou, ô gratious God,
tó them that call on thee?
It is thy nature to forgiue,
my nature can but fall;
Though thou be iuſt in all thy works,
thy mercie paſſeth all.
What time a ſinner dooth repent,
and turns to thee at laſt,
All ſinnes foredoone thou wilt forget,
thy promiſe ſo hath paſt.
Behold, ô God, I turne to thee,
with ſorrow for my ſin,

And doo repent euen from my hart
that I ſo lewd haue bin,
Now waſh me Lord yet once againe,
with fountaine of thy grace,
That I among thy ſacred ſaints,
with thee maie haue a place:

¶ So ſhall my ſoule reioiſe, reioiſe,
and ſtill for mercie crie,
Peccaui, peccaui,
miſerere mei.

The 7. Meditation.

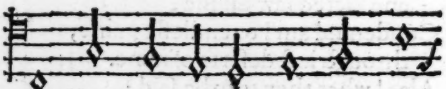
LIke as the giltie priſoner ſtands,
before the iudge ſo tride,
With quaking breath, & ſhiuering limbs
his iudgement to abide:
Euen ſo, ô God, before thy face
In fearefull ſtate I ſtand,
And giltie crie to thee my iudge,
and now hold vp my hand.
Nothing haue I to plead for life,
no goodneſſe is in mee:
Of ſinne, deceit, and wickedneſſe,
guiltie, good Lord, guiltie.
Thus by thy righteous doome, ô God,
and ſacred law diuine,
Condemnd am I to endleſſe paine,
through iuſt deſerts of mine.
Alas! what then is to be ſaid?
or what is to be doone?

For mercie yet will I appeale,
to Ieſu Chriſt thy ſonne.
For neuer yet hath it beene heard,
ſince firſt the world began,
That Ieſu Chriſt did turne his face,
from anie ſinfull man
Which vnto him for mercie came,
with ſad repentant mind:
O Lord ſhall I then be the firſt
that ſhall no mercie find?
Shall I be he thou wilt deſpiſe,
that humblie coms to thee?
No no, ſweet Chriſt, thy promiſe is
for to deliuer mee:

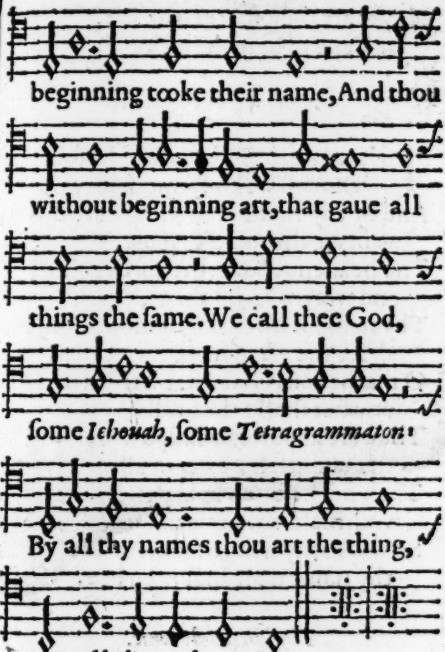
¶ Wherefore my ſoule be glad, be glad,
and crie inceſſantlie,
Peccaui, peccaui,
miſerere mei.

Verſes vpon the Lords *Praier.*

Our father which art in heauen.



A thing thou art frō which all things begin-



We be thy ſonnes, thy children deare,
and heires of kingdome thine,
By which we doo preſume and ſaie,
Our father moſt diuine,
Which art in heauen, deuoid of ſhape
that reaſon can deuiſe,

Ne

Ne yet art thou there to be felt,
or ſeene of humane eies.

Hallowed be thy name.

THy name, ô God, is woonderfull,
though we the ſame abuſe,
And by thy name ſuch things are doone,
as make the mind to muſe.
The heauens aboue, the earth below,
and waters vnder them,
Thy name hath wrought miraculouſlie,
all for the vſe of men.
O maruellous God what is thy name?
or what ſhall I thee call?
Thou art in power omnipotent,
the mightieſt power of all.
Then mightie power of powers that is,
vouchſafe the ſame in mee,
So worke thy will, that in my life
thy name maie hallowed bee.

Thy kingdome come.

THy kingdome euerlaſting is,
in truth and equitie,
In fauour, loue, and righteouſneſſe,
to all in miſerie.
Bow downe the heauens, ô mightie king,
whereby thy grace maie fall,

That

That this thy kingdome might descend,
into the harts of all.
So shall our sins be driuen awaie,
our flesh made tame also,
And we found righteous in thy sight,
a perfect life to sho.
Vouchsafe to grant, ô heauenlie King,
this blessed worke maie bee,
Thy kingdome still to dwell in vs,
and we to dwell in thee.

Thy will be doone in earth, as it is in heauen.

THy will is good, our will is nought,
thy will be therefore donne:
Such was thy will, that Iesus Christ,
thy deare and onely sonne
Should teach thy will to sinfull flesh,
our wicked lusts to kill;
And he thy will vpon the crosse,
the same did there fulfill.
O heauenlie father, let thy will
in earth fulfilled bee,
Among vs men, as with thy saints
in heauenlie hierarchee.
And grant thy will so worke in vs,
that we thy will confesse,
In word, in life, in faith, in loue,
and perfect holinesse.

Giue vs this daie our dailie bread.

THy word, thy truth, & Chriſt thy ſon,
is bread that we ſhould haue;
Vouchſafe our ſoules may feed thereon,
moſt humblie we doo craue.
For man dooth not by bread alone
paſſe foorth his vitall daies,
But by ech word thy mouth proceeds
vnto thy endleſſe praiſe.
Fix in our harts thy ſweet ſonnes death,
and ſuch impreſſion make,
As we thereby maie chearefull be,
to ſuffer for his ſake
Such croſſe as pleaſeth thee to laie
vpon our backs to beare;
With ſheeld of faith to bide the brunt,
againſt all worldlie feare.

And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs.

WE know, forgiuenes is at hand,
when we for mercie call;
If we ech other doo forgiue,
thou wilt forgiue vs all.
Such promiſe haſt thou made, ô God,
from which thou wilt not ſwerue,

And

And yet it lies not in our power,
the ſame for to deſerue.
So weake is man, ſo feeble too,
not able once to mind
The thought that's good, or doo the deed
that might thy mercie find.
This will thy grace muſt worke in vs,
our brethren to forgiue,
Which grant, ô God, that we therewith,
in reſt with thee maie liue.

And lead vs not into temptation.

AND though temptations needfull be
thy ſeruants ſtrength to trie,
And that our ſinnes and wickedneſſe,
by faith awaie doo flie:
Yet Lord thy grace the ſame dooth worke
whereby we ſtiflie ſtand
Againſt the world, the fleſh, the diuell,
winning the vpper hand.
Thus of our ſelues (alas) too weake,
temptations aie too ſtrong,
Thy grace it is muſt vs defend,
elſe are we throwne along.
Grant when by ſin through want of grace
great fals we doo ſuſtaine,
That then thy grace might viſit vs
and reare vs vp againe.

But deliuer vs from euill.

FRom ill that we by ſin deſerue,
moſt mightie God defend,
And rid vs free from filthie fall,
of miſerable end.
With-hold thy ſeuere puniſhment,
and let thine eie of grace,
Take view vpon th'afflicted ſort,
and helpe our wretched caſe.
From ſurging ſeas of worldlie waues,
wherewith we be oppreſt,
Diſcharge and ſet our ſoules on ſhore,
in port of quiet reſt.
So ſhall we then our praiers make,
with conſcience ſafe and ſound,
And by thy grace ſhall able be,
our en'mie to confound: *Amen.*

The Chriſtian faith.

ONe God in perſons three,
and three in Godhead one,
I doo beleeue my ſauing health
dooth reſt in him alone.
The firſt, the Father high,
Creator of vs all,

The

The ſecond is his onelie Sonne,
the word whom ſcriptures call,
The third the Holie-ghoſt,
of both who dooth remaine,
In mightie power and Deitie,
coequall with the twaine.
The word of loue to vs,
fleſh void of ſinne became,
Of virgins wombe by power diuine,
moſt pure he tooke the ſame.
And then for ſinfull fleſh,
his fleſh was ſacrifis'd,
By bitter, ſharpe, and ſhamefull death,
as cruell Iewes deuis'd,
His fleſh with whips was rent,
his head becrownd with thorne,
His bodie naild on croſſe of tree,
his heart with ſpeare was torne.
Thus all his bloud he ſhed,
to death his life made thrall,
To pacifie his fathers wrath,
procur'd by Adams fall.
He died and was buried,
deſcended downe to hell,
From death to life he roſe againe,
he loued vs ſo well.
When fortie daies were come,
to heauen aſcended hee,
In ſight from men of Galile,
in faith to vs that bee.

From whenſe I doo beleeue,
he ſhall againe deſcend,
To iudge all fleſh, and of the world
to make a finall end.
The dead from graue ſhall riſe,
the quicke ſhall changed bee,
And euerie eie ſhall face to face
behold his maieſtie.
By grace who hath doone well,
with him in heauen ſhall raine:
By ſinne who hath doone wickedlie,
in euerlaſting paine.

FINIS.

COMFORTABLE

Dialogs betwene CHRIST and a SINNER, touching the Soules health.

A Conflict betweene the *spirit and the flesh, in the* soule of man.

Humble sutes of a sinner for mercie in miserie.

A Lamentation touching the follies and vanities of *our youth.*

A Psalme of reioising for *our spirituall re-*demption.

A Christian confession to the blessed Trinitie.

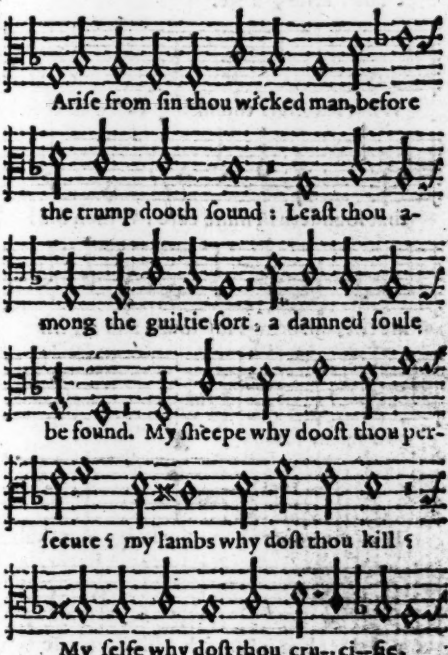
Praiers for the good estate *of the Queenes High-*nesse, &c.

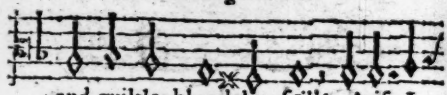
Gathered by W. Hunnis.

1587.

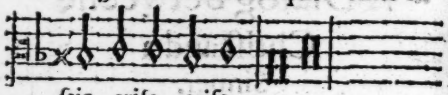
BRITISH
MUSEUM

A Dialog betweene Christ and a Sinner.

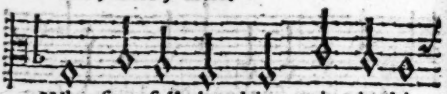




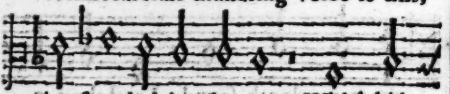
and guiltles blood thus ſpilld? Ariſe I



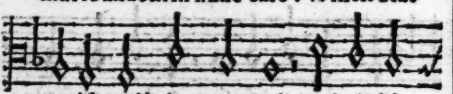
ſaie, ariſe, ariſe.



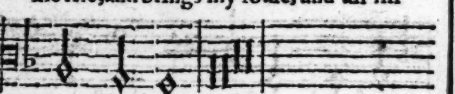
SINNER. What fearefull thundring voice is this,



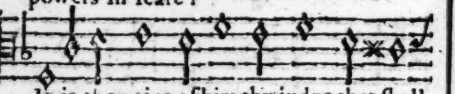
that ſoundeth in mine eare: Which bids



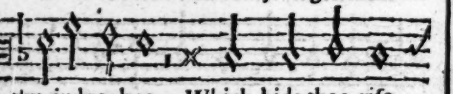
me riſe, and brings my ſoule, and all hir



powers in feare?

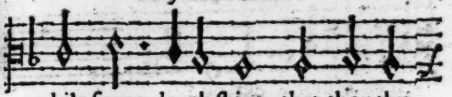


CHRIST. It is the voice of him thy iudge, that ſhall

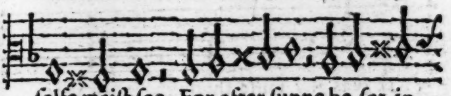


thy iudger bee: Which bids thee riſe

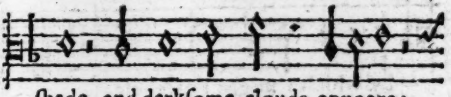
while



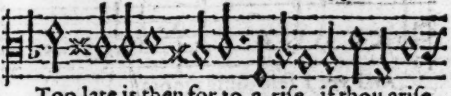
while ſunne dooth ſhine, that thou thy



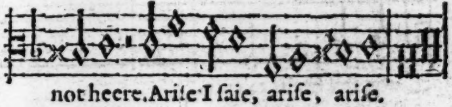
ſelfe maiſt ſee. For after ſunne be ſet in



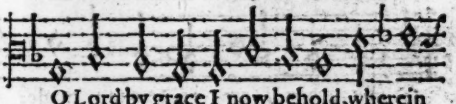
ſhade, and darkſome clouds appeere:



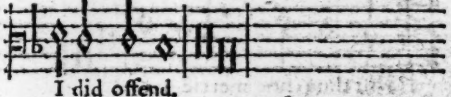
Too late is then for to a-riſe, if thou ariſe



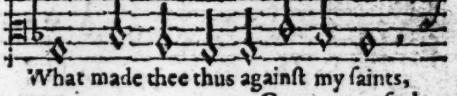
not heere. Ariſe I ſaie, ariſe, ariſe.



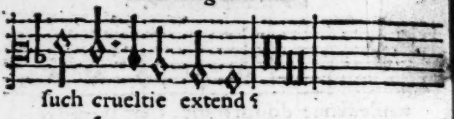
O Lord by grace I now behold, wherein SINNER



I did offend.

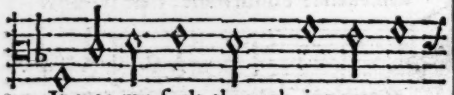


What made thee thus againſt my ſaints, CHRIST

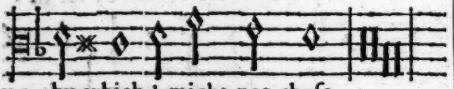


such crueltie extend?

SINNER.

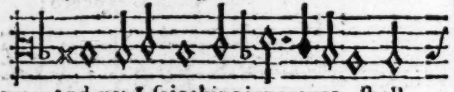


It was my fault through ignorance,

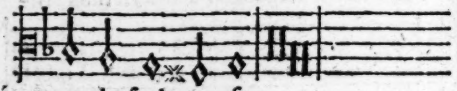


by which I might not chuſe.

CHRIST.

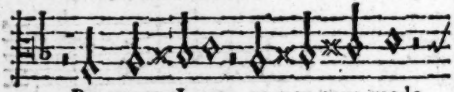


And yet I ſaie thine ignorance, ſhall

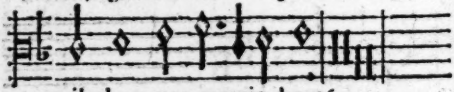


not thy faults excuſe.

SINNER.

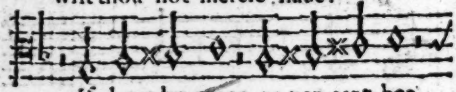


By grace I am re-pen-tant made,



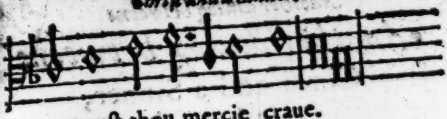
wilt thou not mercie haue?

CHRIST.

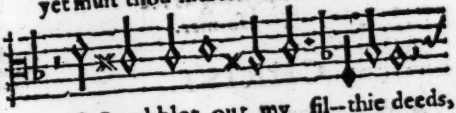


If thou by grace re-pen-tant bee,

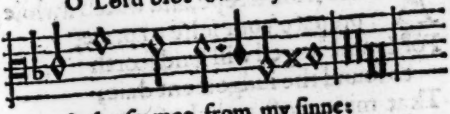
yet



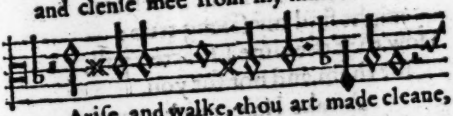
yet muſt thou mercie craue.



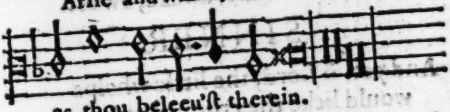
O Lord blot out my fil--thie deeds, SINNE



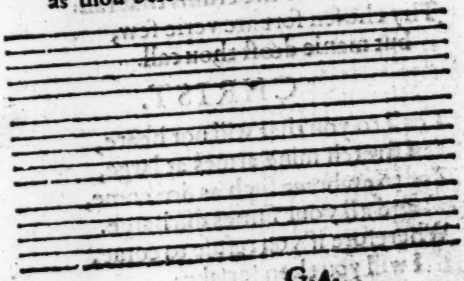
and clenſe mee from my ſinne:



Ariſe and walke, thou art made cleane, CHRIS



as thou beleeu'ſt therein.



Another dialog betweene Christ and a Sinner,

to be soong as the former.

CHRIST.

AWake from sleepe, and watch awhile,
prepare your selfe to praie;
For I mine angell will send foorth
to sound the iudgement daie,
That mine elect and chosen sort
might find my saieng true:
How that the time I shorten will,
for them and not for you.
Awake I saie, awake, awake.

SINNER.

And yet, ô Lord, the little whelps
would licke the crums that fall:
Thy chosen sorr are verie few,
but manie dooſt thou call.

CHRIST.

I call to you that will not heare,
I stretch mine armes at large,
For to embrace such as doo come,
and all your sinnes discharge.
Wherefore if you refuse to come,
I will you then forsake;

And to my feast will strangers call,
And them my children make:
Awake therefore and rise from sleepe,
awake, I saie, awake.

SINNER.

Not so, good Lord, thy mercie far
aboue our sinnes abound.

CHRIST.

And yet I will a iusticer
in iustice mine be found.

SINNER.

Thy promise is to pardon sinne,
and therein art thou iust.

CHRIST.

Your sinnes repent, and praie therefore,
in vaine is else your trust.

SINNER.

O Lord thy grace must this performe,
or else it cannot be.

CHRIST.

My grace you haue, the same applie,
and blessed shall you be.

SINNER.

Through this sweet grace, thy mercie
we humblie doo require. (Lord

CHRIST.

By mercie mine I you forgiue,
and grant this your desire.

AMEN.

A Conflict betweene the *spirit and the flesh in the* soule of man.

SPIRIT.

MY soule giue eare to me thy spirit,
of that I saie to thee;
Forsake the pleasures of thy flesh,
and ioine thy selfe with mee:
Thy flesh is filthie, fraile, and fond,
and nought but sinne containes;
Whose due deserts through wickednesse
is euerlasting paines.

FLESH.

My soule not so great proofe thou hast
of pleasures that I bring;

Of

Of loue, of lust, of liking sweet,
and euerie other thing:
Forsake me not but ioine with mee,
which am thy flesh and bone.
For I the receptacle am
of all thy powers echone.

SPIRIT.

If thou after thy flesh wilt go,
then surelie shalt thou die;
If thou wilt walke with me thy spirit,
we will him mortifie:
For thou betweene vs both art plast,
and at thy libertie,
To whether part thou wilt incline,
to liue or else to die.

SOVLE.

Alas what great conflict is this,
I fillie soule sustaine;
Betweene the pleasures of my flesh,
my spirit threatning paine:
I greeued am my flesh should lose,
yet glad my spirit might win,
But of the twaine whose part to take,
my doubt is great therein.

SPIRIT.

Thy flesh is disobedient,
vnkind and cruell still.

SOVLE.

SOVLE.

Yet I poore ſoule indifferent,
make neither good nor ill.

FLESH.

Remember my ſweet ſoule,
what fleſh hath doone for thee.

SPIRIT.

Thy fleſh for to ſubdue,
ſweet ſoule take part with mee.

FLESH.

If thou my part wilt take,
we ſhall the victors bee.

SPIRIT.

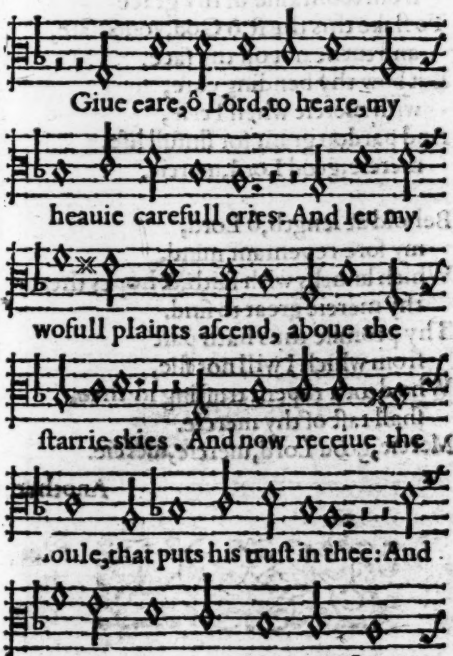
If thou wilt him forſake,
then heauen is due to thee.

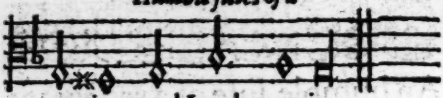
SOVLE.

The ſpirit makes men religious,
obedient and kind:
The fleſh makes men rebellious,
and monſters beaſtlie blind:
The ſoule through power makes them
as maker hath aſſind. (men,
Wherefore my ſpirit I ioine with thee,
with all the force I can;
Away packe henſe vnſauorie fleſh,
the filthieſt part of man.

FINIS.

An humble ſute of a repentant ſinner for mercie.





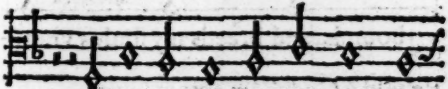
mercie, good Lord, mercie.

My ſoule deſires to drinke,
from fountaine of thy grace
To ſlake this thirſt, ô God, vouchſafe,
and turne not off thy face.
But bow thy bending eare,
with mercie when I crie,
And pardon grant for ſinfull life.
mercie, good Lord, mercie.

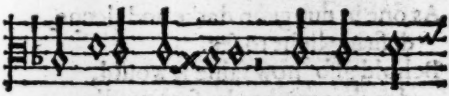
Behold at length, ô Lord,
my ſore repentant mind,
Which knocks with faith, & hopes therby
thy mercie great to find.
Thy promiſe thus hath paſt
from which I will not flie,
Who dooth repent truſting in thee,
ſhall taſt of thy mercie.
Mercie, good Lord, mercie, mercie.

Another

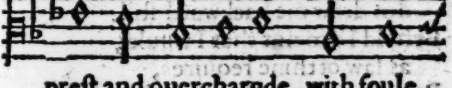
¶ Another to the same effect.



Behold, ô God, the wretched state,

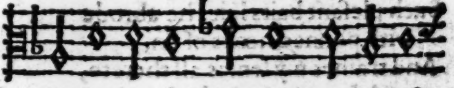


my fillie soule is in: How sore op-



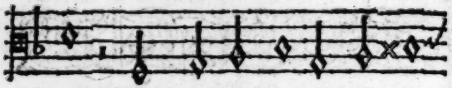
prest and ouerchargde, with soule

and filthie sin. Behold likewise

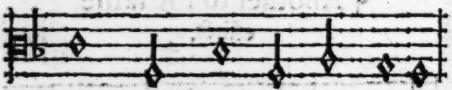


the prison soule, I meane my baned

breſt



breſt: Where wickednes and ſinne a-



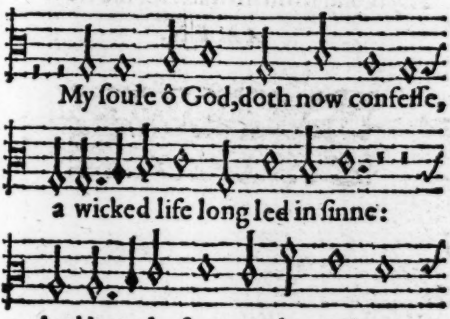
bounds, and breeds my ſoules vnreſt.

Behold ô God, how oft my ſoule,
dooth lift hir ſelfe to thee:
As one in dungeon darke and deepe,
deſiring light to ſee.
Behold alſo how faine it would,
doo that might pleaſe thy will:
But cruell ſinne with his affects
doo draw me backward ſtill.
Behold I doo not that I would,
as law of thine requires,
But I doo that I would not doo,
contrarie my deſires.
Such is the working of the feend,
ſuch be his wilie waies,
With luſt to ſet my hart on fire,
whereby my health decaies.
Such pleſant baits laies he abrode
with poiſned hooks of ſin,
And traines my ſenſes all thereto,
and drowns my ſoule therein.

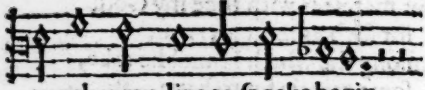
But

But mercie is with thee my God,
for ſuch as mercie craue,
Among the which I humblie aske,
ſome mercie for to haue.
For light offenſe thy mercie ſmall,
may ſoone appeaſe thine ire,
But mine offenſes manifold,
thy mercies great deſire.
And ſith by mercie I muſt win,
thy fauor and thy grace,
From my miſdeeds and ſinfull life,
with mercie turne thy face.

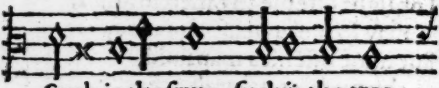
¶ An other to the ſame purpoſe.



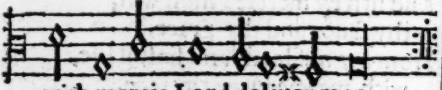
yet



yer that my lips to ſpeake begin.



Such is the frute, ſuch is the tree,

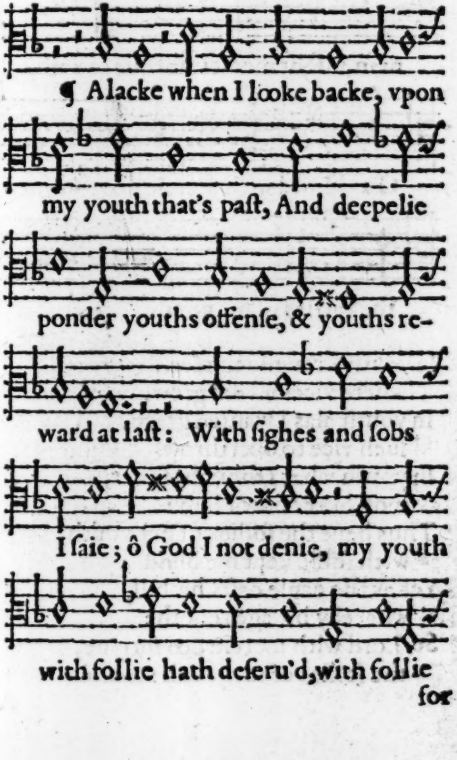


with mercie Lord deliuer mee.

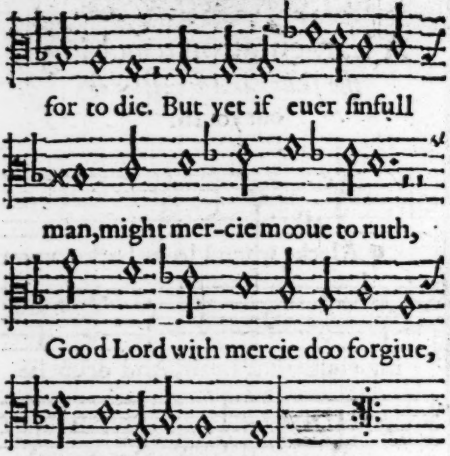
Shall I, ô Lord, for this deſpaire
of hope, of helpe, and health at laſt?
Or ſhall I thinke thou ſeek'ſt reuenge,
vpon my ſinfull life that's paſt?
No, no, my faith doth witnes mee,
Thy bloud from ſin hath ſet me free.

AMEN.

A Lamentation touching *the follies and vanities of* our youth.



for



In youth I rangde the feelds
whete vices all did grow,
In youth alas I wanted grace,
ſuch vice to ouerthrow.
In youth what I thought ſweet,
moſt bitter now I find:
Thus haue the follies of my youth,
with follie kept me blind.
Yet as the eagle caſts hir bill,
whereby hir age renuth:
So Lord with mercie doo forgiue,
the follies of my youth: *Amen.*

A Pſalme of reioiſing for *the woonderfull loue of Chriſt*, ratified by his meritorious *death and paſſion for our ſpi-* rituall redemption.

LEt vs be glad and clap our hands,
with ioy our ſoules to fill:
For Chriſt hath paid the price of ſinne,
with mercie and good will.
By his good will he fleſh became,
for ſinfull fleſhes ſake:
By his good will diſdained not,
moſt ſhamefull death to take.
By his good will his bloud was ſpilt,
his bodie all to rent:
By his good will to ſaue vs all,
he therewith was content.
By his good will death hath no power,
our ſinfull ſoules to kill:
For Chriſt hath paid the price of ſinne,
with mercie and good will.
Since Chriſt ſo deerelie loued vs,
let vs from ſinne refraine:
For Chriſt deſireth nothing els,
iu lieu of all his paine.
And that we ſhould ech other loue,
as he vs loou'd before:

So

So shall his loue abide in vs,
and dwell for euermore.
Let then our loue so dwell in him,
our wicked lusts to kill:
For Christ hath paid the price of sinne,
with mercie and good will.

AMEN.

A praier for the good estate of Queene ELIZABETH.

THou God that guidst both heauen & earth,
on whom we all depend:
Preserue our Queene in perfect health,
and hir from harme defend.
Conserue hir life in peace to reigne,
augment hir ioies withall:
Increase hir friends, mainteine hir cause,
and heare vs when we call.
So shall all we that faithfull be,
reioise and praise thy name:
O God, ô Christ, ô Holie-ghost,
giue eare and grant the same.

AMEN.

A christian confession of and to the Trinitie.

O Thou almightie, omnipotent, and euerlasting God, the father of heauen; I doo beleeue, confes, and acknowledge thee to be the God of all power & might, yea the almightie power it selfe, and to be of nothing going before, neither made, created, nor begotten, but to be a thing before all things, giuing beginning vnto euerie thing, thy selfe being without beginning, and without ending.

O Thou Sonne of God, which art the word of the Father, and second

second person in Trinitie; I doo likewise beleeue, confesse, and acknowledge thee to bee of the Father without beginning, before all worlds, neither made, nor created, but begotten; and art equall with the Father in power, might, glorie, maiestie, and deitie, and to be as thy Father is, the fountaine and well-spring of all wisedome, grace, and mercie.

3 O Thou God the Holie-ghost, and third person in Trinitie, which art with the Father and the Sonne, the giuer of all comfort, vertue and goodnesse; I doo also beleeue, confesse, and acknowledge thee, to be of the Father, and of the Sonne, neither made, nor created, nor begotten; but from God the Father, and from God the Sonne proceeding, equall with the Father and the Sonne, without beginning

ginning of time, and without end, in like power, might, glorie, maiestie, and Deitie as is the Father and the Sonne, all three in one, and one in three, one verie GOD euerlasting, not three Gods euerlasting, of one essence or beeing, euer perdurable or during, without measure, not changeable, almightie, of one substance, and in one nature simple.

IDoo beleeue, confesse, and acknowledge ech one of your persons to bee equall to the other, in all maner of perfection; and ech one person to be omnipotent or almightie; and to bee one beginning of all things; and that togither you made and created all creatures, visible and inuisible, spirituals and corporals; and that, by almightie vertue, from the beginning of time, you three togither

did creat (and that of nothing) the creature angelike, and the worldlie nature; and then you made man common to the first two natures: for man is of bodie corporall, and of soule spirituall.

5 ALso I dœ beleeue, confesse, and acknowledge, that thou the Father art one other, and thou the Sonne art one other, and thou the Holie-ghost art one other. For thou, ô Father, maist not bee the Sonne, nor the Holie-ghost; nor thou, ô Sonne, maist not be the Father nor the Holie-ghost; nor thou ô Holie-ghost, maiest not bee the Father nor the Sonne: but to you three persons is one beeing, and one nature common, the which is the beginning of all things; and out of this beginning there is no beginning.

And

AND I beleeue, confesse, and acknowledge, that thou, ô Father, art no greater, nor of greater power than is the Sonne, nor than is the Holie-ghost. For the vnitie of your diuine being is equall or alike togither: for such as thou art, ô Father; such art thou, ô Sonne; and such art thou, ô Holie-ghost. And thus thou holie and blessed Trinitie art one God, the first beginning, without beginning, fountaine of all mercie, grace, goodnesse, and vertue, which by thy knowledge dooest knowe all things present, and to bee hereafter. 6

AND further, I doo confesse, acknowledge, and stedfastlie beleeue, that thou, ô Sonne of God art without beginning, coëternall with GOD the Father, and with God the Holie-ghost. And by the 7

whole consent of you three in one and one in three, and by the ouershadowing of the Holie-ghost, thou, ô holie and most blessed sonne of God, didst enter into the wombe of the most vnspotted amongest women, the blessed virgine Marie, in whome was no blemish of sinne after the salutation of the angell Gabriell, when she had by the working of the Holie-ghost, answered these words of meekenesse; Behold and see, I am the handmaid of the Lord, bee it vnto me according to thy word.

THus thou blessed Sonne of GOD diddest not forsake or leaue thy Godhead, but didst take flesh or manhead of the blessed virgine vnto thy Godhead, beeing still perfect God with the Father in Godhead, and perfect man also. In which manhead thou wert

lesse

leſſe than the father, but yet equall with the father touching thy Deitie or Godhead: as after thy moſt bleſſed natiuitie thou didſt prœue in thy humanitie to bee perfect God.

FOR without anie teacher or ſchoolemaſter, thou haddeſt all perfect knowledge of ſciences and learning. Thou changedſt water into wine. Thou gaueſt ſight to the man borne blind. Thou openlie ſaiedſt to the Iewes and Phariſies; I which ſpeake to you, am the beginning. Thou feddeſt manie thouſands of people with a few loaues of bread, and with a few fiſhes. The wind and ſea obeied at thy commandement. Thou raiſedſt Lazarus from death vnto life, which was foure daies dead, and ſtinking in his graue. In this, ô God, and in manie more excellent

lent miracles, thou didst shew thy selfe to be perfect God.

10 AND also thou didst shew thy selfe to bee perfect man: for thou didst eate, drinke, and sleepe, and so tookest increase of nature, as man dooth. Thou wept, thou fastedst, thou sufferedst all the miseries of man, sinne onlie excepted.

11 IT also well pleased thee to fulfill, to performe, and to accomplish all the words and saiengs of the holie patriarchs and prophets, which they had vttered and spoken of thee, long time before thou tookest our humane nature vpon thee. And so to fulfill the prophesies, thou sufferedst that thine humane nature should bee betraied and taken, by the kissing of thine vnkind disciple Iudas.

Thou

THou alſo ſuffered ſt cruell perſecutions of the Iewes, & after manie puniſhments they blaſphemed thee, and cried vpon Pilat to haue thee crucified; and ſo vnder Ponce Pilat thou didſt ſuffer to be crucified, and vpon the croſſe didſt die, touching thy humanitie; and after waſt thou taken downe, buried, and by the power & might of thy deitie deſcendedſt into hell, according to the ſcripture. 12

AND I beleeue (notwithſtanding that thy ſepulchre was made faſt and ſealed, & alſo watched and kept by certeine ſoldiers therevnto appointed) that the third daie, by thy Godhead or diuine power, thou didſt ariſe in thy humanitie. And fortie daies after thou didſt aſcend into heauen, in the ſight of men of Galile, and in 13

faith vnto vs that be; where thou doost remaine perfect GOD and perfect man, sitting on the right hand of the Father, from whense thou shalt come and iudge both the liuing and the dead. By the dead I vnderstand the bodie which is mortall, and by the liuing I vnderstand the soule which is spirituall and immortall.

14 AND also I acknowledge, confesse, and stedfastlie beleeue, that I shall, among all thy reasonable creatures, arise from death to life, and with them shall stand and behold thy diuine maiestie face to face; thou sitting in the throne of thine eternall iudgement. And thine elect, and those whom thou hast shewed mercie vpon, shall be seuered from the wicked reprobates, as lambes from woolues; the saued sort vpon thy right hand, and

and the other vpon thy left, where we ſhall all receiue our laſt and finall iudgement. The which iudgement, ô Lord, I doo moſt humblie beſeech thee maie be vnto me, not after my ſinnes and wickedneſſes; but according to thy great and vnſpeakeable mercies.

Grant this, ô thou moſt holie and bleſſed father of heauen, which art with the Sonne, and with the Holie-ghoſt, the worlds creator; and haue mercie vpon mee, haue mercie vpon me.

Grant this, ô thou moſt holie and bleſſed Ieſu, the onelie Sonne of God, the worlds Sauiour and redeemer; and haue mercie vpon me, haue mercie vpon me.

Grant this, ô thou moſt bleſſed and Holie-ghoſt, which art togither with the Father & the Sonne, the worlds comforter; and haue mercie vpon me, haue mercie vp-

on me.

Grant this, ô thou moſt holie, moſt bleſſed, moſt glorious, and euerlaſting Trinitie, and haue mercie vpon me, haue mercie vpon me, haue mercie vpon me, *Amen.*

A praier for the Queenes moſt excellent Ma*ieſtie.*

Almightie and mercifull GOD, creator & gouernour of all things, whoſe ſtrength is euerie where, and whoſe power is infinite: which as thou euer art omnipotent, and in all

all thy works moſt gratious and ouer maruellous; ſo vnto vs thy poore ſeruants, grant we humblie beſeech thee, that ELISABETH our gratious QVEENE, and next vnder thee here on earth our gouernour, maie long liue, and lead a healthfull, quiet, and peaceable life. And if, ô Lord, at anie time the wicked through malice ſhall conſpire and gather themſelues togither againſt thee, and hir thine annointed; wee heartilie beſeech thee, either with ſpeed to conuert and turne their hearts, or ouerthrow their force, and bring their deuiſes to naught. And although, ô Lord, that we, through our manifold ſinnes and wickednesſes, doo not deſerue to haue ſo good and ſo excellent a iewell to rule & reigne ouer vs; yet, good Lord, wee hartilie praie thy diuine maieſtie, to behold the great and vnſpeakable miſeries,

miſeries, which the loſſe of ſo pretious a Pearle may bring vpon vs and our poſteritie, and to auert the ſame. This, ô Lord, wee doo humblie craue of thee, that wee may long time enioy hir; or elſe that wee, who faithfullie doo loue hir, may with hir be diſſolued, according to thy good will and gratious pleſure, *Amen.*

A praier to be said of euerie true Christian before the receiuing of the holie Communion.

O Most sweet louer of all mankind, Lord & Sauiour Iesu, I humblie beseech thee for thy bitter passion sake to remoeue from me pride, enuie, and detraction, yea wrath, malice and impatiencie, and all other sicknesses & diseases of the soule. And plant, good Lord, in my heart and mind true meekenesse, charitie, patience, chastitie, temperance, and modestie, with all such other vertues, medicines, and

preser-

preſeruatiues vnto the ſoule. And mortifie in mee, good Lord, all vncleane motions, carnall deſires, and inordinat affections: and reuiue in me the loue of vertues, and the perpetuall exerciſes thereof; ſo that in this time and all times I maie woorthilie receiue this holie and bleſſed ſacrament, vnto thine honour and glorie, and my ſoules endles ioie and comfort.

O Lord, I know and doo confeſſe here before thy diuine maieſtie, that I am vnwoorthie, and verie much vnwoorthie, and moſt vnwoorthie, through my manifold ſinnes and wickednes to licke the crums that fall from thy table: but notwithſtanding I know as well againe, and ſo doo I in heart and mind ſtedfaſtlie beleeue, and the ſame doo acknowledge in mouth and word, that thou my Lord God art omnipotent and almightie, and

and ſo maieſt by thy power infinit, if it ſo pleaſe thy maieſtie, to make me woorthie and acceptable to ſit at thy table, and there to taſte and feed of the moſt pure and heauenlie viands: for thou alone, ô Lord, maieſt and canſt iuſtifie a ſinner, and of a vile, foule, and filthie wretch, make a cleane, white, and pleaſant perſon.

Therefore gratious Lord, I beſeech thy woorthie maieſtie for thy almightie power, which I firmelie and ſtedfaſtlie beleeue; and for thine infinite and endleſſe wiſedome, which I boldlie confeſſe; and for thine excellent goodneſſe and truth, wherein I fullie hope and truſt; and for all this togither as one: frame mee and make mee woorthie and acceptable vnto thy godlie preſence, and grant me forgiueneſſe of all my ſinnes, and the feruent flame of thy loue, that I

may

may now at this time receiue this holie sacrament with puritie of heart, and cleanesse of conscience, with spirituall gladnesse and heauenlie ioy.

O most mercifull Sauiour Iesu, I humblie beseech thee, for this holie mysterie of thy blessed bodie and blood, wherewith we vnworthie wretches bee continuallie fed, and dailie washed, clensed, sanctified, and made holie, and so partakers of thy most high diuinitie: grant mee, Lord, and giue mee the pretious garment of innocencie, with such furniture of other ornaments thervnto according, as best may please thy gratious goodnesse, wherewith I may (as in my wedding vesture) in a good and cleane conscience approch vnto thy presence; so that this celestiall & heauenlie sacrament receiued, may bee vnto mee health and saluation

of

offoule and bodie, vnto life euerlasting, *Amen.*

A praier to be said of euerie true Christian after the *receiuing of the holie* Communion.

IN most humble, most lowlie, and most heartie maner, with most due reuerence I thanke thee, good Lord, most holie Father, and euerlasting God, that by the bountie of thy mercifull grace wouldest vouchsafe thus to refresh and feed my soule through faith with the benefits of the death and passion of thy sonne our Lord God, and Sauiour Iesu Christ. And I beseech thine infinite goodnesse, that this the sacrament of thy death and passion, which I most vnworthie wretch haue now receiued, come

come neuer hereafter in iudgement and condemnation vnto me for mine euils, merits, and deseruings; but rather, good Lord, it may come vnto the profit and comfort of my bodie, and vnto the saluation of my soule vnto the life euerlasting. *Amen.*

A godlie praier to be said *before the preaching* of the word.

NEither is hee that planteth, neither he that watereth, anie thing at all, but thou ô Lord, that giuest the increase. Increase, we beseech thee, the seed of thy word, and cause it to fructifie an hundred fold. Open our eies, that we may see the woonderfull things conteined in thy law. Incline our harts

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to thy teſtimonies, and not vnto vanities. Euermore bee on our right hand, and perfect the worke that thou haſt begun among vs. Beare our moſt gratious ELISABETH in thine owne boſome, and ſet thine eies alwaies vpon hir for good: let the ſpirit of knowledge and holineſſe remaine in hir Miniſters; bleſſe hir Councellors with wiſedome and diſcretion; hir Nobles with fortitude and courage; hir Iudges with iuſtice and mercie; hir Magiſtrates with diligence and faithfulnes; hir People with feare and perfect obedience, that wee may all with one mind and one mouth ſay with the prophet; He that is mightie hath doone for vs great things and holie is his name, *Amen.*

A praier necessarie to be said at all times.

O Bountifull IESV, ô sweet sauiour, ô Christ the Sonne of GOD, haue pitie vpon mee, mercifullie heare mee, and despise not my praiers. Thou hast created mee of nothing; thou hast redeemed me from the bondage of sin, death, and hell, neither with gold nor siluer, but with thy most pretious bodie once offered vpon the crosse, and thine owne blood shed once for all, for my ransome. Therfore cast mee not awaie, whom thou by thy great wisedome hast made; despise me not, whom thou hast redeemed with such a pretious treasure: nor let my wickednesse destroie that which thy goodnesse hath builded. Now whilest I liue,

liue, ô Ieſu, haue mercie vpon mee: for if I die out of thy fauour, it will be too late afterward to call for thy mercie. Whileſt I haue time to repent, looke vpon me with thy merciſull eies, as thou didſt vouchſafe to looke vpon Peter thine apoſtle, that I maie bewaile my ſinfull life, obteine thy fauour, and die therein. I reknowledge that if thou ſhouldeſt deale with me according to verie iuſtice, I haue deſerued euerlaſting death. Therefore I appeale to thy high throne of mercie, truſting to obteine Gods fauour, not for my merits, but for thy merits, ô Ieſu, who haſt giuen thy ſelfe an acceptable ſacrifice to thy father, to appeaſe his wrath, and to bring all ſinners (trulie repenting and amending their euill life) into his fauour againe. Accept mee, ô Lord, among the number of them that ſhall be ſaued. Forgiue mee

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my sinnes, giue me grace to lead a godlie and innocent life, grant mee thy heauenlie wisedome, inspire my hart with faith, hope, and charitie; giue me grace to be humble in prosperitie, patient in aduersitie, obedient to my rulers, faithfull vnto them that trust mee, dealing truelie with all men, to liue chastlie in wedlocke, to abhorre adulterie, fornication, and all vncleannes: to doo good after my power vnto all men, to hurt no man, that thy name may bee glorified in mee during this present life, and that I afterward may obteine euerlasting life, through thy mercie, and the merits of thy passion, *Amen.*

FINIS.

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1587

AT LONDON
Printed by Henrie Denham
dwelling in Alderſgate
ſtreete at the ſigne of
the Starre.

Cum priuilegio Regię Maieſtatis ad imprimendum ſolum.